A Believer's CORDIAL: OR THE Free Grace of God in Christ, defended.

SHEWING,

That the Justification of a Sinner, is, by the spotless unmixed Righteousness of Christ, imputed to him, and received by Faith alone, and not by his own Works.

ALSO

That Christ is the only way whereby a Sinner must come to God for Acceptance.

BEING

An Answer to Mr. *Lane's* Errors, delivered at a Debate held at the Funeral of Mr. *Joseph Harrison*, at *Croydon*, in *Surry*.

WHEREIN

They are plainly proved Anti-Christian, and absolutely Repugnant to the Doctrine laid down by Christ himself and his Holy Apostles.

John 14. 6. *I am the Way, the Truth, and the Life, no Man cometh to the Father but by me.*

By Joseph Warder, *of* Croydon, *Physician.*

LONDON, Printed for the Author, 1700.

Watts Bibliotheca

Very Scarce

William Brodie
of Brodie.

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C. 171. b. 4.

ERRATA.

PAg. 2. line 14. for breatheth read breathed. P. 28. l. 17. for *splendeda* r. *splendida*. P. 52. l. 23. for Antenominians r. Antenomians. P. 44. for *Quatenas* r. *Quatenus*. P. 62. l. 8. for *Quatenas* r. *Quatenus*. P. 100. l. 21. for *Viri* r. *Viribus*. P. 111. l. 5. for thought r. though.

Sold by *J. Marshal*, at the *Bible* in *Grace-Church Street*, and *William Glover*, in *Croydon*.

3 91

TO HIS

Highly Honoured Friends,

George Attwood, Esq; late High Sherriff of the County of *Surry*;

AND

Mr. *Christopher Boyer*,

These following Papers are humbly Dedicated.

Gentlemen,

THE occasion of this Dedication, is not to perswade you to embrace or take part with this or the other Party, but to give a

Teſtimony to your Selves and the World, that I am not ingrateful in diſeſteeming that Friendſhip which you have been pleaſed to Honour me with, ever ſince Providence brought me firſt into your Acquaintance; and that extraordinary Truſt you have repoſed in me, of the Care of the Lives and Healths both of your Selves and Families; which Truſt I have, to the utmoſt of my Power, endeavoured to diſcharge; and if a Phyſician may be believed in this Caſe, there are none whoſe Healths I more heartily wiſh and pray for than Yours.

But

But true Friendſhip will carry us a little higher, it will draw forth our Souls to God in Prayer to him, for the Souls of our Friends; the Bodies of our Friends are the Caſes of our Friends, they are but as the Cabinet to the Jewel; the main Treaſure lies within, and our greateſt Care and Concern ought to be about the greateſt of our Treaſure; and that according to Chriſt's own Words, is more valuable than all the World, *For what ſhall it profit a Man, to gain the whole World, and looſe his own Soul?*

God hath been extraordinary bountiful towards you, hath bleſſed you with the good things of this Life in a plentiful manner, as lovely Children, and fair Eſtates: Oh that theſe great Bleſſings may more and more endear you to God, from whence they came!

In the following Papers you will find things of the greateſt Importance treated of, the Truth of God, and the Goſpel of Chriſt, defended from his word, againſt Mr. *Lane*'s Goſpel Darkening Errors, and the Goſpel it ſelf cleared ſo plain, (from

thoſe

thoſe miſty Labyrinths which ſome would impoſe upon us about it) that he that runs may read it; (for the Goſpel of Chriſt is not made up of unintelligible Difficulties) but 'tis plainly proved, that Chriſt alone is the Juſtifier of a Sinner, and his Peace-maker with God the Father. Now, that the Influences of his compleat Righteouſneſs may be upon you, that when ever you lay down theſe Mortal Bodies, you may ſleep in Jeſus, that when Chriſt; who is your Life, ſhall appear, you may alſo appear with him in Glo- *Coloſ.* 3. *verſ.* 5.

ry, is the hearty Prayer of him that is by many Obligations bound to be,

Your most humble

and most faithful Servant.

Jo. Warder.

TO

TO THE

Unprejudiced READER.

WE live in an Age wherein it is hard to know whether Vice or Error doth most prevail, and if the Care of our Immortal Souls ought to be the chiefest, then we ought to be very Sollicitous, to avoid both these now reigning Evils. We live in a Time wherein that old Popish Doctrine gets head apace, of being justified by our own good Works, and

yet do not maintain that Opinion in our Practice; for if we do expect to be saved by our good Works, and do wilfully allow our selves in the practice of all manner of Sin, we seem to declare our selves very well contented to be Damn'd, which is a dreadful Consideration; for though we must part with our beloved Sins here, or part with Christ and Heaven to all Eternity, yet we must not make Saviours of this our Negative Holiness, no, nor of our performing Duties to God neither. If thou art willing to be saved, it must be in God's own way that he hath appointed, which is by Christ alone, and

his

his Righteousness apply'd and receiv'd by Faith; in whose Righteousness alone, and not in thy party colour'd Garment of thine own Righteousness, thou wilt (if ever thou dost) appear righteous in the sight of God: It is not only Mr. Lane, *but many others that are in the dark about these Gospel Mysteries. If thou art sincere, thou wilt take in good part what I have here done for thy sake; the Design of which is to lead thee by the Hand, till thou comest to greater Light. I have endeavoured as much as I was able to do, to make these things plain to the meanest Capacity. If thou dost*

reap

reap any Benefit by it, bless God for it, and pray for thy Friend,

Jo. Warder.

A

Believer's Cordial:

OR,

The Free Grace of God in Christ, defended, &c.

AS a Dwarf on the Watch may Fire off his Piece, and so give the Signal to the main Guard, that there are Enemies in the Camp,

So may a private Christian, when he perceives there are Enemies of God in the Camp of *Israel*, cry out, and give the Signal, that all may be upon their Guard.

I have several ways, as by Reading and Conversation, been made sensible, not only of the Being,

Being, but Growth of Error in the World; but never did I see or hear Error Triumphant, travelling barefac'd, without the least appearance of a Mask, till the unhappy Occasion of these Lines.

But it is no wonder, for no sooner was our Saviour Christ Incarnate, but the Devil put it into the Heart of *Herod*, to destroy him, under a pretence of going to Worship him, as we find it in the second of *Matthew*. *Herod* sent the wise Men to seek after the New-born Christ; he was full of pretended Zeal to Worship Christ, but no doubt but his Design was privately to Murder him, as appears by what follows, (though it was under a Religious Pretence) he thought to have made Fools of the Wise Men of the *East*, to have brought this horrid Murther about; but God having prevented him, by sending

Matt. 2.

ſending the Wiſe Men another way, they being warned of God, would not obey the Voice of *Herod*; which he, in the Pride of his Heart, counted Mockery; upon which he is enrag'd, pulls off the Maſk of Devotion, and rather than not Slay the young Chriſt, is reſolved to be an open Murtherer, by Slaying all the Children about his Age, ſuppoſing, by that means he could not miſs of his Deſign; chooſing rather the horrible Scandal of being a notorious Murderer, than miſs of his Deſign of Killing the young Chriſt: So he hath been very Induſtrious ever ſince, but eſpecially when the Beams of the Goſpel are like to ſhine out, he doth not want his *Herods*, to ſtir up, to endeavour to darken, becloud, and, if poſſible, to deſtroy it: So Mr. *Lane* is concern'd to find the free Grace of God in Chriſt Preach'd in *Croydon*, it is

too

too bright for his Optick Nerves, he cannot bear it; ſo as *Herod* conſulted with the Wiſe Men of the *Eaſt*, he likewiſe betakes himſelf to the Wiſe Man of the *Weſt*, with whom he ſoftly and ſmoothly endeavours to draw a Curtain over the brightneſs of the Goſpel by him Preach'd, endeavours ſmoothly to inculcate his erronious Opinions into him, whom he had good reaſon to think was moſt likely to promote them amongſt the People, if received, perſwading him he muſt ſubmit to him, as to the Experience of an older Chriſtian.

But he being likewiſe warned of God not to travel in that way he was deſired to go, but the quite contrary; *Herod* is again angry, is ready to pull off the Vizard, ſuppoſes himſelf mock'd, grows enrag'd, rather than Chriſt ſhall eſcape, all the innocent Children ſhall be Murdered,

the

the People ſhall be Poiſoned with Error worſe than Murder, rather than the Truth of the Goſpel ſhall go unbeſpattered, or the Preacher thereof unreproach'd. Now, Mr. *Lane* lays aſide the Mask of Friendſhip, under which Diſguiſe he not long before had endeavoured to promote his erronious Opinions; and is reſolved publickly to batter down the greateſt of Goſpel Truths, by promoting his own Heterodox avowed Principles, finding, as he imagin'd, a fit (though in the Opinion of all ſober Perſons a very unfit) Opportunity, (for Debates of that nature, it being at the Funeral of that good Man, Mr. *Harriſon*, of *Croydon* in *Surry*, who, in the Judgment of Charity, is now with Chriſt in Glory, reaping the Benefit of that all-ſufficient juſtifying Righteouſneſs wrought out for a Sinner by Chriſt, and him only.) I ſhall

not

not make it my preſent Task to give an Account of all that was ſaid at the Funeral of this good Man, nor of the Heats that did ariſe, which for ought I know may be blame-worthy on both ſides, unleſs their may be grains of Allowance given for Truth to be warm when ſhe finds her Rival, Error, lifted up in her Triumphant Chair: and I think, ſince there can be ſuch Pains and Induſtry uſed to promote Error, it is high time for all that have Liſted themſelves under the Banner of Truth, to take Arms in her Defence.

But who is ſufficient for theſe things, here I muſt, with Self-abaſement, acknowledge my ſelf altogether unqualified to appear in the Liſts, as a Champion for Truth, and could wiſh ſome abler Hand would have ſlung a Stone, that might have ſmote theſe Gigantick Errors in the

Fore-

Forehead, that it might have ſunk in, to their total Overthrow; yet conſidering that we live in a place where there is little elſe minded than Irreligion and Error; and that a total Silence after ſo publick a Declaration hath been made of Errors, (and ſince, as I am credibly informed, great Pains hath been taken, to carry on the Deſign of promoting them, not without endeavouring to get Miniſters, at leaſt, to countenance, if not promote them) I am reſolv'd, leaſt Error ſhould ſeem to be countenanc'd, to ſay ſomething in defence of the Truth, in order to which I ſhall give an Account of the Doctrinal Errors laid down by Mr. *Lane*, with all the Fairneſs and Candor poſſible, and in his own words, without the leaſt turning or ſtraining his Senſe; after which I truſt in God I ſhall be able, out of his word, to extract ſome Anti-

dotes,

dotes, which will be able (in ſome meaſure) to ſtop the ſpreading of this malign and contagious Poiſon, if not a Medicinal Salt, for the Fountain of theſe poiſonous Waters,

Mr. Lane's *Doctrinals are as follows*, viz.

Error 1. That good Works was the Life of Faith, and that though it was not impoſſible for Faith to be in a Sinner before good Works, yet for the moſt part good Works were before Faith, as if Man could do any good thing without the Help or Aſſiſtance of the Almighty God.

Error 2. That a Sinner was in no ſenſe juſtified by Faith, or that Faith in Chriſt did in no ſenſe what ever juſtify a Sinner.

Error 3. That good Works is the way in which a Sinner muſt come to God for Acceptance.

That

That when it was pleaded with Mr. *Lane*, that the Sinner could not be juſtified without a compleat Righteouſneſs, and his own Righteouſneſs not being compleat, could not make him acceptable in the ſight of God; he anſwered, that though the Righteouſneſs of a Sinner in it ſelf were incompleat, yet the Righteouſneſs of Chriſt did make it compleat, by adding ſo much Righteouſneſs from Chriſt's as would ſupply the Defects that were in the Sinner's Righteouſneſs; ſo betwixt them both making up a compleat Righteouſneſs for the Juſtification of a Sinner: So making the Righteouſneſs of Chriſt only ſubſervient to ours, to fill up ſome little Vacuums thereof. *Error 4.*

Now Chriſtian, whoever thou art, if thou hadſt lain a long time in a dark and loathſome Dungeon, and the King ſhould command *Simile.*

that

that a ſmall Shutter ſhould be drawn, ſo that ſome Beams of Light did come in at a little hole in the Wall, ſo that thou couldſt now look about thee, and ſee in what a loathſom Condition thou wert in, and begin to ſee ſome hopes of getting out of this diſmal place, and one came envying thee that Light granted thee by the King's Favour, and put his Hand on the hole in the Wall; I would fain ask thee, wouldſt thou not uſe all means poſſible to remove the unkind and malicious Hand? and I doubt not but thou wilt anſwer me in the Affirmative.

Then bear with me (if after I have been a long time groping in the dark Dungeon of Ignorance, and have, through Divine Grace, diſcovered a ſmall beam of Light to ſhine out, and likewiſe perceive the miſty, foggy Clouds of Error, ariſing to the darkening

of that Light) if I cry out, (when I perceive one drawing a Curtain betwixt me and that Light, let in by the Favour of the King of Kings) and do my uttermoſt to diſperſe thoſe miſty, foggy Anti-Chriſtian and Goſpel-darkening Doctrines above recited, by bringing them to the Touch-ſtone of the Scriptures of Truth.

Will not the meaneſt Subject, if Loyal, defend his rightful lawful Prince, as well as his General? will not the meaneſt Servant, if Faithful, defend his injured Lord as well as his chief Steward? Bear with me then, if I think it my Duty, from the ſame reaſons, (though a private Chriſtian, when I hear the Free Grace of God and his Almighty Power in the converting or regenerating a Sinner, run down and beſpattered by this *Niſodemus Redivivus*) to do the utmoſt *Simile.*

of

of my Power, to Vindicate my Lord and Master.

As *Micha* said, *Ye have taken away my Gods, and what have I more?* Now, if he were so Zealous for his false Gods, how doth it reprove us, if we are negligent in our endeavour to preserve the Doctrine of the true God pure from the Mixtures of Error.

The Doctrine of Justification by the alone Righteousness of Christ apply'd to a Christian, and received by Faith, is the Pillar whereon the House standeth; a poor Christian hath nothing else to depend upon; this is his Fortress, this is his strong Tower, this is his hiding place in time of Trouble; Rob him of this, and what hath he more? the true Christian can bear with any thing you will put upon him, rather than be hurt in this tender part; this is annoying him in the

part

part moſt ſenſible, this is touching the Apple of his Eye. But to the Matter in hand.

That good Works are the Life of Faith, by which he muſt mean, that Faith (when gotten) is maintain'd, fed and nouriſh'd by good Works, or ſecondly, that Faith hath its very Eſſe or Being from good Works, is begotten by flowing from, or doth grow out of good Works. *Error* 1.

Now, if Faith hath its Being or Nouriſhment from good Works, then Mr. *Lane* is in the right; but if we ſhall, from the Word of God, find it otherwiſe, then I hope he will own himſelf, in the wrong, at leaſt I am not without hope that it may keep others from ſplitting upon the ſame quick Sands of Error. I ſhall begin with the Converſion of the Jaylor, and examin whether he had any good Works, out of which his Faith could *Anſwer.*

grow, (for it is plain he had Faith) or what good Works he had antecedent to Faith, we ſhall ſee what a ſort of a Man he was, if we look into *Acts* 16. 27. *And the Keeper of the Priſon awaking out of his Sleep, and ſeeing the Priſon Doors open, he drew out his Sword and would have Killed himſelf, ſuppoſing the Priſoners had been fled*; from whence we ſee what kind of a Man he was, Murder, 'tis very like, was what had been familiar to him, he was ſo ready to Murder himſelf; for it is very probable that this Jaylor had been firſt a Jaylbird, as moſt of them have been; and it is not uncommon for a Criminal, and one of the moſt notorious of them too, to become a Jaylkeeper, as being moſt fit for that deteſtable Employment; and this raſh and reſolute Action of his gives juſt Grounds to ſuſpect him a Man, who had been uſed

Acts 16.27.

to

to Rapine and Murder, rather than he will give himſelf the trouble of making his juſt Excuſes to the Rulers, for the Eſcape of the Priſoners, he will be his own Murderer, and ſo ſend his Body to the Grave in Ignominy and Shame, the very Laws not thinking it fit, that ſuch who have been their own Executioners, ſhould be Interred in the common Burying place, and his Soul to Hell, to be Company for Devils to all Eternity, leaving his Wife a Widow, and his Children Fatherleſs, his Servants Maſterleſs, and his whole Family in Confuſion, for we find he had no ſmall Family; but the horrid Murder is prevented, *verſ.* 28. but *Paul* cried out with a loud Voice, ſaying, *Do thy ſelf no harm, for we are all here*; the Sword was juſt going to divide Soul and Body, juſt going to be ſheathed in his own Bowels: Acts 16. 28.

But *Paul*'s violent Outcry is the means to prevent his Death: From whence let me obſerve,

Obſervation that whoſoever God doth in his eternal Purpoſe deſign to call to himſelf, let them be in never ſo great Danger, never ſo near Death, ſome means or other ſhall be found out to prevent his Death, till the ſet time of the good Pleaſure of God is come, to call him home to himſelf, by Regeneration; but that by the way.

The Murther being thus prevented, the Jaylor runs in to *Paul* and *Silas*, is aſtoniſh'd, is in a trembling Surprize to find the Priſoners all there, and yet the Priſon Doors all open, and all their Bands looſed; he is aſtoniſh'd at *Paul*'s Kindneſs, in ſaving his Life; he knew well enough that it was no common thing, for Priſoners to have ſo great Care of, and Kindneſs for

their

their Keeper, eſpecially for a Keeper that had thus behaved himſelf towards his Priſoners as he had done; he no ſooner had them in his Cuſtody, but he made them taſte of that common intollerable Inſolency of the Brethren of his Profeſſion, by over-acting his wicked Office, which was by putting them in the Stocks, thruſting them into the inner Priſon, which he had no Orders for, nor no reaſon to do, for thoſe that would not go out when the Priſon Doors were open, or when the next day were permitted to go, might, no doubt, have been kept ſafely in a leſs ſafe place than the Stocks and Dungeon: No doubt but theſe things were freſh in the Jaylor's Memory, and the Thoughts that whereas other Priſoners would have been glad of an Opportunity to have Murthered their Keeper, the Priſoners here have preſerved

ſerved his Life, by preventing his Self murther, from which we may imagin he took them to be no ordinary Priſoners, but more eſpecially by that great and important Queſtion which immediately follows, *What muſt I do to be ſaved? what muſt I do?* not doubting but there muſt be ſome great things done by him, to procure Salvation, and it ſuits well enough with natural Reaſon, Men in a natural State can ſee no farther than the ſtrength of their natural Optick Nerves will reach; but pray Mr. *Lane*, what would you have ſaid in anſwer to this poor trembling Jaylor's moſt important Queſtion? I am ſure, if you had anſwered according to your own Principles, or according to that new Scheme of the Goſpel, by too many brought in amongſt us, it would have taken you up more words than

Querie.

than it did this bleſſed Apoſtle; the beſt anſwer that he could poſſibly have expected from you, had been this, or to this effect, *Why, look you Jaylor, you have been, and ſtill are a very wicked Man, you muſt humble your ſelf, repent of your Sins, come to great degrees of Mortification, or mourning and weeping for your Sins, and when you have for a conſiderable time been under this courſe, and brought your ſelf to good Habits and Acts of Grace, then, and not till then you may venture to believe in Chriſt, for you muſt know, that good Works are for the moſt part, if not always before Faith, and you have no good Works, you are the Devil's Inſtrument, in putting their Feet in the Stocks, which you ought to have waſh'd; you have been an Afflicter of the Preachers of the Goſpel, whom you ought to have comforted; therefore you* Anſwer.

must not dare to believe, till you have qualified your self with inherent Grace; besides, good Works are the Life of Faith, and you have neither good Works to give Faith a Being, nor to nourish it if it had a Being, therefore you cannot, nay, you must not believe, because you have no good Works.

As I said before, if this would have been the right way of answering the poor Jaylor's Question, then *Paul* was ignorant of the right way of dealing with him, but he was in the right, for he knew well enough that there could be no good Works antecedent to believing in Christ, though you don't, and doth not set the Cart before the Horse as you do, as appears by his Answer, *Believe in the Lord Jesus Christ, and thou shalt be saved.*

Acts 16. 31.

Paul was not guided by Carnal Reasonings, first to apply the searching Corrosive as above, and then

then the healing Lenitives; but being guided by the Holy Ghoſt, immediately applies the precious Balm of the Blood of Chriſt, to the wide gaping Wound in the Jaylor's Heart.

Oh the wonderful Free Grace of God to the poor Jaylor! I could almoſt leave my preſent Deſign, (which is to detect Error) and employ my Pen in magnifying the Free Grace of God: (Here were no good Works, no previous Qualifications, no inherent Righteouſneſs, but immediately the Blood of Chriſt is offered to the trembling Jaylor, and immediately received and applied,) but conſidering the overthrowing Error, eſpecially ſuch Error as doth laſh at, leſſen, and beſpatter the Free Grace of God to a poor Sinner, nay, that tends to the rooting up and overthrowing the Goſpel of Chriſt, will tend more to the Glory of

God, than any other Work, which I am at preſent called too. I ſhall go on with my Deſign.

Well Mr. *Lane*, what do you think of *Paul*'s manner of Preaching the Goſpel, immediately to perſwade ſuch a Wretch as this to caſt himſelf upon Chriſt by Faith, without any good Work, which you ſay is the Life of Faith; from whence I argue, that nothing can be without that which is the Life of its Being, as God breatheth into the formed Clay the Breath of Life, and it was at that inſtant that the Creature Man began to have a Being, ſo at that inſtant that the Man ceaſes to breath, he ceaſes to be; the Man ceaſes to be, though there is a lump of Clay remaining in the ſhape of a Man, waiting only till the Handmaid of Nature, Putrefaction, ſhall reduce it into its priſtine Figure of confuſed Earth; Man was the

Form

Form of Man before he breathed, but was not a Man till then, and when he ceaſes to breathe, he ceaſes to be a Man, though the Form of a Man remain. But here was Faith in the Jaylor, when he had no good Works, Faith had a Being in him when good Works had not; therefore good Works cannot be the Life of Faith; we are naturally ſo proud and conceited of our own Doings, that though no Action that we do as Men, but is full of Wickedneſs, yet we grow fond of our own Brats, we hug them in our Boſoms, and cannot but call them good Works, have great Dependances upon them for Juſtification. This Bond Woman *Hagar*, with her ſpurious Iſſue, her boaſting, ſcoffing *Ishmael*, would fain be Co-heir with the Son of the Free, ſetting up our Poſt by God's Poſt, our own Righteouſneſs in the room of the Righteouſneſs.

teousneſs of Chriſt received by Faith; and I could wiſh that Mr. *Lane* had been alone in this Doctrine, for though I think there are none, who are called Proteſtants, who will agree with him in all things, yet in ſome of his Heterodox Notions, he hath too many Abbetters.

Now, Mr. *Lane* open your Eyes, (or rather go to Chriſt for ſome of that Eye Salve, which can only open the Eyes of the Blind) and you will ſee you are juſt as much miſtaken as if you deſign'd to travel from *Croydon* to *London*, and when you are come almoſt to your Journeys end, you find your ſelf near *Rygate*, which is quite contrary; ſo good Works is not, nor cannot be the Life of Faith, but the quite contrary, Faith is the Life of good Works: Works of our own, the beſt we can perform in a natural State, have no tendency to create

Faith,

Faith, but Faith in the Son of God hath a Power goes along with it of transforming us into his own Image; and then, ſo far as this Union by Faith prevails, we ſhall be bringing forth the Fruits of Righteouſneſs and true Holineſs.

Theſe are the Effects, not the Cauſe of Faith, nor the Life of Faith, as good Works are the Fruits and Effects of Faith, ſo they are the Signs of Faith; they are the Marks of a true Believer: Now, that which is the Sign of a thing, cannot be the Cauſe of its Being, as if I ſee a Man looking ſtedfaſtly upon a pair of Globes in a ſtudious manner, with his Scale and Compaſs in his Hand, it is a ſign that that Man hath skill in Geography, or is a Mathematician, but it is not the immediate cauſe of his being a Mathematician; another Man may look with the ſame appear-

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ing Studiouſneſs on the Globes, and have the ſame Inſtruments in his Hand, and not be a Mathematician, ſo good Works is a ſign of Faith within, and a mark of a true Believer; but they are no infallible marks neither, a Man may take up the Scale and Compaſs, and not underſtand them; from whence I thus argue: Whatſoever marks or ſigns may be found in an Unbeliever, are no true Marks or Signs of true Faith, much leſs the Cauſe or Life of it; but theſe Marks were found in the Young Man in the Goſpel, who was an Unbeliever; therefore the beſt Works we can, in a natural State, perform, are no infallible Marks or Signs of, much leſs the Cauſe or Life of true Faith.

Smile. But a little to illuſtrate the Matter, and make it appear to the meaneſt Capacity, that Faith in Chriſt is the Fountain, the Life

Life and Cauſe of all our good Works, and good Works is not the Cauſe or Life of Faith. Suppoſe here is an Apple Tree full of Fruit, pray are the Apples the Cauſe of its being an Apple Tree, or are they the Effects of its being an Apple Tree? none can be ſo ignorant in the things of Nature, as not to know that the Apples, being found there, was occaſioned by an intrinſick Virtue which was in the Tree, to bear that ſort of Fruit, the Fruit derived its Life and Being from the Tree, and not the Tree from the Fruit: Would it not be abſurd to ſay, that the Apples now growing upon ſuch a Tree was the cauſe of its being an Apple Tree? ſo when we ſee good ſtore of Apples on a Tree, we make no doubt of its being an Apple Tree, though we muſt even here be wary, that we don't take Crabs for Apples, for they

they are very like them; so good Works are the Fruit of Faith, not the Cause of it, or the Life of it; so where we see these Spiritual Apples of good Works, we conclude that they proceed from a Spiritual Branch, they are signs of our Spiritual engrafting into Christ, but are no way the causes of our being so engrafted.

All Works done by a Man, in his natural State, before his engrafting into Christ by Faith, let them appear never so good, they are but bad Works, the best of his Performances are but *splendeda Peccata*, gilded Sins; there can be nothing expected to grow upon a Crab Stock, but Crabs, let them appear never so like the True, they are but Counterfeit, let them appear never so like Apples, they are still but Crabs; though their fair Appearance may deceive the Simple, yet they cannot deceive the all seeing Eye

of

of the Eternal God; nor their Likeneſs can no way alter their Property, a Crab Stock will always bear Crabs, though they may bear a great Reſemblance to Apples: A good Tree cannot bring forth evil Fruit, nor a corrupt Tree cannot bring forth good Fruit; ſo if you would have the Crab Stock bring forth Apples indeed, then you muſt change his Nature, let a Branch of the true Apple Tree be grafted into him, to change his Nature, and you ſhall have your Deſire, he will then, and not till then, produce true Apples to your Satisfaction.

So till a Man hath his Nature changed, till he is converted, till he is engrafted into Chriſt by Faith, he will ſtill produce bad Works, let them have never ſo much of the appearance of good Works, they are ſtill bad Works, there is ſtill the Nature of the Crab

Crab in them, but no ſooner is his Nature changed, by being united to Chriſt by Faith, but the Fruits of this change will appear in the Performance of good Works; there is now a degree of Faith in all his Performances, from whence, and upon no other ſcore, they may be called good Works, as the Apoſtle plainly expreſſes it.

Heb. 11. 6. *Without Faith it is impoſſible to pleaſe God*; from whence I argue, if it be impoſſible to pleaſe God without Faith, then all thoſe Works which we perform before we have Faith, being without Faith, are diſpleaſing to God; and ſo there can be no good Works before Faith, according to Mr. *Lane*'s Poſition: Farther, God is Goodneſs in the Abſtract, his very Being is Goodneſs, to be Good and to be God, is all one; and if thoſe Works, done before Faith, were good Works, he

he would delight in them, but being without Faith in his Son, they are abominable in his ſight, which is a moſt infallible ſign that they are bad Works. Good Works are the fair Daughters of Faith, may in time comfort their Mother, but can never (according to Mr. *Lane*) beget her. But a little to return to the Jaylor.

Well, though 'tis true, you will ſay, that Paul *did Preach Chriſt immediately to the enquiring Jaylor, yet I believe it next to an Impoſſibility to believe in Chriſt, till we have performed many good Works, (would we have Chriſt before we have performed the Conditions of the Covenant, in which he offers himſelf to us?) or if it were poſſible, I think it no way proper to believe in Chriſt wreaking hot out of Sin and Wickedneſs, and I look upon it to be no leſs than meer Preſumption, which doth deſtroy more* Objection.

Souls

Souls than any other Engine the Devil hath.

Answer. Though you and I differ ſo much, yet in this I will agree with you, that Preſumption doth deſtroy very many, and it may be truly ſaid of Deſpair and Preſumption as it was of *David* and *Saul*, Diſpair hath Slain his Thouſands, but Preſumption his Ten Thouſands; but notwithſtanding all this, we muſt not throw by the Goſpel of Chriſt, and make up a new Goſpel of our own, (are we wiſer than he?) or take his Goſpel and dreſs it up in more hideous Shapes than ever he deſign'd his Goſpel ſhould appear in, for fear People ſhould preſume: The Apoſtle ſays he muſt declare the whole Counſel of God, leaving the Events to its Author, Chriſt Jeſus: We muſt not keep People from Preſumption, by driving them to Deſpair, for as Preſumption

tion paves the broad way to Hell, ſo Deſpair bars the narrow Gates of Heaven.

The Goſpel is plain, if we will not bewilder our ſelves and others about it; you ſee here in the Inſtance of the Jaylor, that your Objection was of no force with St. *Paul*, he immediately offers Chriſt to the enquiring Jaylor, without being afraid he would be guilty of Preſumption, in laying hold of Chriſt by Faith, before he had performed good Works, or prepared himſelf by previous Qualifications, or making good ſuch and ſuch Goſpel Conditions; there was not a word of all this in this ſhort Goſpel-Sermon, *Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved*; the Effects of which Sermon was quite contrary to your Principles, for notwithſtanding he had performed no good Works, as the Terms and Conditions

ditions of receiving Christ; here was no Qualifications nor inherent Righteousness antecedent to Faith in Christ, and yet you see the poor trembling Jaylor is immediately made a Believer, who but a few minutes ago was going to Murther himself, but a few minutes ago a Persecutor of the Preachers of the Gospel, now a Believer of that Gospel, and in that Christ which he then persecuted; the mighty Power of God going along with the words of the Apostle hath converted the wicked Jaylor, hath wrought Faith in this murthering, unbelieving Wretch.

He is now made a Member of Christ, and though he hath performed no Condition of the Covenant, is not denied the sealing the Covenant with the Lord Jesus Christ, he is Baptized into Christ, is become a Member of the Church:

But

But ſure you will ſay he muſt be a very doubting Member, ſince he is ſo young a Member, and was even now ſo vile a Sinner. Objection.

No, not ſo neither, ſee *verſ.* 34. *And he rejoyced, believing in God*; this Alteration in him, from being a murthering Jaylor, to a believing Member of Chriſt, did not grow out of his antecedent inherent Acts or Habits of Grace, nor from improving that inherent Power or Free Will naturally in him, as an Unbeliever, but from the mighty Power of Chriſt, operating by the Word of Grace then ſpoke by the Apoſtle. Anſwer.

Well, ſince he had no good Works, as the Life of Faith, to give Faith a Being, according to your fond, tho' erronious Opinion, let us ſee whether I am not alſo in the wrong, who do aver the quite contrary, that Faith is the Life of good Works, or that good

good Works are neither the Cauſe or Life of Faith, but the Fruits or Effects of Faith; and in this caſe alſo let us keep cloſe to the Word of God, and let that decide the Controverſy; is the Jaylor converted? how doth it appear? if he be a real Convert, the Fruits of it will apper, if he be engrafted into Chriſt by Faith, he (as the Effects of that Faith) will bring forth the Fruits of Righteouſneſs. What hath the poor Jaylor to ſay for himſelf in this Matter, to ſatisfy others? he, poor Man, is fully ſatisfied, he is overwhelmed with Joy, and what is the cauſe of this Joy? why, truly cauſe enough! it was believing, ay, here is matter enough for his Joy to act upon; he rejoyced, believing in God, he hath received the white Stone, the new Name, which no Man knoweth but him that receiveth it, his own Joy and Satisfaction

is

is compleat, but how ſhall others be ſatisfied that he hath a real Work of the Spirit of God upon him. Why, our Saviour tells us how we ſhall know; by their Fruits you ſhall know them, *A good Tree cannot bring forth evil Fruit, nor a corrupt Tree bring forth good Fruit.* Queſtion. Anſwer.

Well, let us ſee what Alteration the Jaylor's Faith hath made in him, doth it begin to bud with any good Works? or is there any appearance of Fruit on this Tree? truly we have ſomething to ſay as to the Fruits of his Infant-Faith, for all Faith in Chriſt, if real, will be immediately budding, there will ſoon appear the Fruits of this Union to Chriſt by Faith, as it did here in the poor Jaylor. For, Queſtion. Anſwer.

We find him readily ſubmitting to, and practiſing of a great Chriſtian Duty, he is made a Member of the Viſible Church of 1.

Christ by that great and initiating Ordinance of Baptism.

2. We find him in a relenting Posture, washing their Stripes: This, if we do but consider his Circumstances was going very far, and venturing very hard for the Cause of Christ, he now runs the hazzard of the Displeasure of the Magistrates, whom but a few minutes before he would rather have lost his Life than disobeyed, as appears by his going to Kill himself, when he thought the Prisoners had been fled, preferring Death before their Anger; yet now he is converted, now he hath received the Faith of the Son of God, now he is made a Member of Christ by Faith, no Consideration shall hinder him, no Hazzard or Danger shall affright him from shewing Kindness to, and Relieving of his Brethren in Christ.

Now

Now, no fear of the Rulers can keep him from bringing thoſe into his Houſe, which not an hour before he had thruſt into the inner Priſon, and put in the Stocks; nay, notwithſtanding the Apprehenſion he had of the Power and Malice of the Magiſtrates, he will go yet farther. 3.

He muſt now go to Feaſting thoſe, whom before he had ſo notoriouſly affronted; *He ſet Meat before them, rejoycing*. Now he is able to give a Cup of cold Water (and for all that we know, a Glaſs of Wine too) to a Diſciple, in the name of a Diſciple. I have done of this remarkable Convert. By what hath been ſaid, it appears as plain as the Sun at Noon, 4. *Verſe* 34.

That he had no good Works before Faith, no inherent Righteouſneſs antecedent to believing in Chriſt. 1.

2. That he had the Faith of Jesus Christ bestowed upon him, notwithstanding he had performed no Conditions, notwithstanding he was thus unqualified and unworthy, and not one good Work to give Faith a Being.

3. That after he had received the Faith of Christ, he did, as the Fruits or Effects of that Faith, bring forth good Works, and that no Works can truly be called good Works, but such as are done in Faith, according to the Apostle, *Whatsoever is not of Faith, is Sin.*

Error 2. Another of Mr. *Lane's* wholsome Doctrines, is, that Faith doth in no sense whatever justify a Sinner, or that a Sinner was in no sense justified by Faith: He likewise owns, that an unjustified Sinner cannot go to Heaven: Sometimes he makes Faith and Works Co-partners in our Justification, as he did by that Expres-

Expreſſion, *That a Man muſt come to God upon the two Legs of Faith and Works*; and by and by he will exclude Faith wholly, and ſet Works in the Throne as above; and indeed, if he doth wholly exclude Faith in Juſtification, then he muſt neceſſarily be juſtified by Works, ſince all agree, Papiſts and Proteſtants of all ſorts, that we muſt be juſtified by Faith, or good Works, or both. Now, Mr. *Lane* pulls Faith quite out of the Throne, and ſets up Works in its room, for Juſtification. Oh intollerable! The Holy Ghoſt ſays, *By the Deeds of the Law, ſhall no Fleſh be juſtified.* But Mr. *Lane* ſays, *That a Man ſhall be juſtified by his own Deeds*; the beſt of which are the Deeds of the Law, therefore Mr. *Lane* doth plainly contradict the Holy Ghoſt. Rom. 3. 20.

But perhaps you will ſay, You are carping and cavilling at what I ſay Objection.

concerning the Justification of a Sinner; pray how say you? is a Sinner to be justified in the sight of God? and what, according to your Opinion, is the Cause of his Justification.

Answer. I shall readily answer you, though here we ought to be very wary, for an Error here, is an Error in Fundamentals, and of the most dangerous consequence, for which reason I shall answer you in the very words of the Apostle *Paul*, in which he tells us what will, and what will not Acts 13 38. justify a Sinner, and in both is 39. contrary to your Principles, the bare Text it self is enough to overthrow the whole Scheme of your Anti-Christian Errors; *Be it known unto you therefore, Men and Brethren, that through this Man is preached unto you the Forgiveness of Sins, and by him all that believe are justified from all things, from which ye could not be justified*

justified by the Law of Moses. Be it known, the Holy Ghost would have *Paul* to publish it as a thing indeed worthy to be known, and the Greatest and most Beneficial to the Sons of Men that ever was made known. So *Paul*, in these words, makes Proclamation. Well, who was this Proclamation to be made to? Why, to the unbelieving, murthering *Jews*, who yet depended upon their good Works, in keeping the Law of *Moses*, who, one would little have thought, should have been guilty of such an Error: But I have more than once observed, that those that have most Dependance upon Justification by Works, have least Works to depend upon. Well, what was it that these Rebels against Christ were to know? why, truly a Matter of the greatest Concern to them, through this Man (what Man?) Christ, is Preached to

you the Forgiveneſs of Sins. This is good News indeed! whoſoever can have their Sins forgiven, are in a happy State; but how may we come to obtain this Forgiveneſs? look into the 39th Verſe and ſee, *And by him all that believe are juſtified from all things, from which they could not be juſtified by the Law of* Moſes; and by him, that is by Chriſt, ſpoken of in the Verſe aforegoing, *All that believe are juſtified*; what for believing? no, Faith, as our Act is a Work, and (*Quatenus* ſuch) cannot juſtify; how then, perhaps, will you ſay? what will you contradict your ſelf? you have been all this while throwing down Works in point of Juſtification, and ſetting up Faith above them; what now? what, will not Faith do neither? Here give me leave a little to explain my ſelf.

Objection.

Anſwer.

Faith

Faith hath not the Cauſe in it ſelf of the Juſtification of a Sinner; Faith indeed is a *Cauſa ſine qua non*, a Cauſe without which we cannot be juſtified, but Juſtification is not a Reward of our Faith, nor purchas'd by Faith, but 'tis the Object of Faith that juſtifies a Sinner, it is the Lord Jeſus Chriſt believed in, that doth juſtify in believing, not for believing on him, Chriſt will be All in All in that great work of Juſtification, or nothing at all. *Anſwer.*

As ſuppoſe a Great Prince ſhould ſend for a Rebellious Subject, and forgive him all his Rebellions, and of his meer good Pleaſure ſhould, as a mark of his Favour, preſent him with a rich Jewel; ſhall this pardon'd Rebel thus Sacrifice to his own Net, and ſay, *Mine own Hand hath made me rich, this Hand was my own whereinto I received the Jewel.* The magnificent and *Simile.*

munificent Prince is the Lord Jesus Christ, who of his own good Pleasure doth not only pardon and wash away Sin, but gives the rich Jewel of his own active and passive Righteousness, which is the only Ornament that can render a poor Sinner acceptable to the Father; Faith is the Hand to receive it, by Faith we receive the Righteousness of Christ imputed to us, by Faith we stand spotless in this white Rayment, justified before God; and in this sense, Mr. *Lane*, we are justified by Faith, not by the Act of Faith, but by the Object of Faith, Christ, as in the Text, by him all that believe are justified from those things which they could not be justified by the Law of *Moses*: It is so plain, that he that runs may read it, that the Law of *Moses*, which is the Law of Works, could not justify; but in the Text Believers are justified from

from all thoſe things from which the Law of Works could not juſtify them; ſo that Faith in Chriſt doth, in a Goſpel ſenſe, juſtify a Sinner, contrary to what Mr. *Lane* aſſerts.

What, muſt we not work then? if good Works will not juſtify us, we may live as we pleaſe, allowedly in all manner of ſinful Pleaſures, performing no good Works, &c. *ſince good Works will not juſtify us, ſure bad Works will not condemn us.* Objection.

Yes, we muſt perform good Works, but for other Ends and Purpoſes, than to be juſtified by them; we muſt work the Works of God, that we may glorify God in our Mortal Bodies. Anſwer. 1.

We muſt work the Works of God, that we may make it manifeſt to our ſelves and others what Family we belong to, even to the Family of the moſt high God; if we are converted, if we 2.

we are Regenerated, if we are true Believers, if we are Created in Christ Jesus; we are Created in Christ Jesus to good Works; there was never a Person yet who was Created in Christ Jesus, *(i. e.)* united to him by Faith, but there were some Fruits of the new Nature did appear; there will always follow some Conformity to the Image of Christ, into whom they are transplanted, to whom they are by Faith united.

1 Cor. 7. 23. *Ye are bought with a price, be ye not the Servants of Sin*; ye are bought with a Price that's already paid; what then, is this good reasoning, that we will not serve him that hath bought us, because he hath bought us, and paid the Price for us? No, rather we ought to be devoted to his Service for ever, and that is the meaning of the Apostle in this place, as appears by the latter part of the Verse, *Be not the Ser-*

Servants of Sin, as if he had ſaid the Lord Jeſus Chriſt hath bought you, and the Price that you coſt him was his precious Blood, therefore act like ſuch as hath coſt ſo great a Price, be not the Servants of Sin, be not like others; you ſee the whole VVorld lyeth in VVickedneſs, you ſee they are the Servants of Sin, but it would be highly diſhonouring your Lord and Maſter, if ſuch as you, whom he hath taken out of the VVorld, whom he hath bought with ſo great a Price, inſtead of being his cloſe, faithful and watchful Servants, ſhould be the Servants of Sin; muſt not a Servant work becauſe he knows that his Maſter is Noble, and at the Years end will give him more than he deſerves? or would not any Refuſer or Neglecter be counted an ungrateful Villain, and give juſt occaſion of Suſpicion to the other diligent *Simile.*

gent and faithful Servants of this Noble Lord, whether or no he were indeed really hired into the Vinyard? the Application is eaſy.

No, Mr. *Lane*, though I have entered the Liſts in the defence of the Free Grace of God in Chriſt, not only againſt your ſelf, but all the ſwarms of its Oppoſers, *viz.* The Promoters and Maintainers of the Popiſh Error of this Age, that our own good VVorks will have a great ſhare in our Juſtification. I am not going about to cry down good VVorks, or a Holy Life and Converſation; for Faith in Chriſt and a Holy Life are always Concomitants, yet by the by, I think, and am not alone in my Opinion, that no Age in the VVorld had leſs reaſon to ſet up, or maintain a Doctrine of Juſtification by VVorks, there being ſo few to be found with the Di-

vine

vine Stamp upon them, or that ſpring from right ends, *viz.* Faith in the Son of God, according to the Apoſtle *Paul*, *If ye are riſen with Chriſt, ſeek thoſe things that are above, where Chriſt ſitteth on the Right Hand of God*; if you are riſen out of the Grave of your Sins and Treſpaſſes, if you are riſen from your ſinful State and Nature, by virtue of Chriſt's Reſurrection, are you united to Chriſt by Faith; then mind Spiritual things, ſeek more Communion with him; know ye not that he is ſat down at the Right Hand of God, then converſe more with him there, *Set your Affections on things above, and not on things on the Earth*, as if he had ſaid, *You that are riſen with Chriſt ought not to let your Affections run out after the Vanities of this World*, having ſuch a noble Object for your Affections as Chriſt ſitting on the Right Hand of God, Coloſ. 3. 1. Verſe 2.

God, *For ye are dead, and your Life is hid with Christ in God*; ye are Dead as to a Life of Sin; no sooner is a Soul united to Christ by Faith, but he finds himself dying to Sin, he finds his sinful Habits and Lusts decaying and dying in him, he finds, by degrees, he looses the delicious taste of those God-offending, Christ-crucifying, Soul-undoing Sins which once he took delight in, he can now truly say with St. *Austin, Ego non sum ego*, his Life he perceives, by an Eye of Faith, is hid with Christ in God.

Question. *What then, may he live in Sin, since his Life is so safely hid?*

Answer. No, this is an Argument to lead a Life suitable, and whosoever makes use of this as an Argument, for allowing themselves in Sin, they are downright *Antinominians*, and 'tis a sign their Lives are not hid with Christ in God; we ought to press on to the

the higheſt degrees of Sanctification; nay, as much as if that falſe Doctrine were true, that we ſhould be juſtified by them; but in point of Juſtification, there we muſt not meddle with them, the beſt and moſt Spiritual not being capable of juſtifying themſelves, or to ſtand the Teſt before the All-ſeeing Eye of a Holy God, much leſs the Performer of them.

But why muſt we be ſwimming upon theſe Bladders of our own, doth not the Holy Ghoſt tell us plainly, that our Lives are hid with Chriſt in God? what is the matter then? are we unwilling to venture our ſelves in this cleft of the Rock, that we muſt go to hiding our ſelves with our own Fig-leaves, that will ſhrink together, and leave us naked in the ſcorching time of Trial. Queſtion.

The true Believer is content, and doth rejoyce in this his hiding place, ſince he can have the Righte- Anſwer.

Righteouſneſs of Chriſt for a Covering, he will not truſt to the Fig-leaves of his own Righteouſneſs, and he hath great reaſon for it, ſince he finds Chriſt hath undertaken for him, that his Life is hid with him in God, he perceives that Chriſt ſets a high value upon his Life, or elſe he would not undertake thus ſafely to hide it.

Simile. We value things at leaſt at as much as it coſt us, and that which coſt us very dear, we ſet a high value upon, and are ready to hide it, leaſt it ſhould be loſt. Now, the Life of a Believer coſt the bleſſed Jeſus no leſs than his own precious Blood, no leſs than the Life of the only Son of God. This is the greateſt Price that ever was paid for any thing in Heaven or Earth, and ſhall not that which it was given for, be counted a Treaſure, and be ſafely hid, ſince it was ſo dearly purchaſed,

purchaſed, and as nothing can be ſo valuable as that which was purchaſed with the Blood of Chriſt, ſo nothing can be ſo ſafely hid as that which is hid with Chriſt in God; thoſe that are very Rich, and have much Money, they ſet a great value upon it, they commonly get it into the Bank, or into the Hands of ſome Rich Goldſmith, where they place it as a hiding place againſt the fear of looſing it by the Thieves or Houſe-breakers; but the Bank may break, or the Goldſmith may prove Bankrupt, and ſo all may be loſt. *Similes.*

But the true Believer runs no hazzard, his Life is hid in a ſafe Repoſitory with Chriſt in God, a poor weak Believer may have ſome fear that he ſhall come ſhort of eternal Life, but when he can by Faith ſee himſelf in this ſafe hiding place in this ſtrong Tower, he can, with Satisfaction,

on, look over the Battlements, and see the Lions roaring and foaming against him, they may scratch against the Wall, and perhaps at some small chinks let in some of their malicious Breath upon him, but cannot come at his main hiding place, he is ravish'd with the Consideration of his own safety; this makes him rejoyce with Joy unspeakable, and full of Glory, this makes him take the less notice of, and be the less sollicitous about things of lesser moment, the Fruits of this World.

Simile. If a poor Peasant were put into quiet Possession of a Kingdom, it would shew no great Prudence nor Magnanimity of Spirit, to be over-sollicitous, who built, or who pull'd down this or that Cottage on his Common Waste. The true Believer hath a Kingdom put into his hand, knowing, and by Faith seeing, that his Life is

is hid with Christ in God, all things else in the World he accounts as his common waste, he values it not, in comparison of Christ, he is willing to part with all, if he be called to it, nay, he will part with his own good Works, his own Righteousness, rather than Rob Christ of any of the Glory of his Salvation, he is content with *Paul* to account it all as Loss and Dung, and set the Crown on the Head of his dear Redeemer, where it of right belongeth; our Salvation is all of meer Grace, and not from our selves, neither in whole nor in part.

Therefore it is of Faith, that it might be of Grace; by Grace here is not meant that Grace inherent in us, or Grace acted by us, but the meer *Beneplacito*, or good Pleasure of God, to exclude Faith in Christ in point of Justification, is flatly to deny the Word of God Rom. 4. 16.

God to be true, as doth by what hath been already ſaid plainly appear; you have outſtript your Maſter *James Arminius* by many degrees, he will Brand you for Erronious, and his diſciples, as they come to know what you hold, will be aſhamed to own you, as ſome of them have been already. I wiſh you were as ſound in Doctrinals as he was, he comes ſhort of the Truth, but you come many degrees ſhort of him; but that you may ſee how far, I will here ſet down his five original Propoſitions *verbatim*, which I have now by me.

Arminius 5. Propoſitions. That God, by an eternal and immutable Decree in his Son Chriſt Jeſus, before the Foundation of the World, did decree out of the Lapſed Race of Mankind, ſubject to Sin, to ſave ſuch in, for, and by Chriſt, as by the Grace of the Holy Spirit do believe in the ſame Son, and perſe-

vere

vere in that Obedience of Faith to the end, by the ſame Grace. On the other ſide, he decreed to relinquiſh and condemn as Strangers from Chriſt, all ſuch as are not converted, but continue in Infidelity, ſubject to Sin and Wrath.

Therefore Jeſus Chriſt Died for all and ſingular, and ſo far as that he hath obtained Reconciliation and Remiſſion of Sins, for all by his Death, but on this Condition, that no Man can enjoy the ſaid Remiſſion of Sins, except the faithful Man. *Art 2.*

Man hath not ſaving Faith from himſelf, nor by force of his free Will, ſeeing that in the State of Defection and Sin, he cannot of himſelf think or do any Good, which is Good indeed, ſuch as ſaving Faith is, but it is neceſſary that he be Born over again by God in Chriſt, through his Holy Spirit, and that he be renewed *Art 3.*

renewed in his Mind, Will and Affections, and all his Faculties, that he might think, will, and perform that which is good.

Art 4. This Grace of God is the Beginning, Progress and Perfection of all, and that so far as the Regenerate Man himself, without this first adventitious, exiting Consequent or cooperating Grace, can either will, think, or do any good, or resist any Temptation; so that all the good Works that we can imagine, are to be ascribed to the Grace of God in Christ:

Art 5. But as for the true manner how that Grace worketh, that is not irresistable, for some fall away and make Shipwrack of a good Conscience, who are by Faith engrafted into Christ, and therefore partakers of his quickening Spirit, they have Power sufficient to fight against Satan, Sin and the World, and their own Flesh,

Flesh, and to obtain the Victory, but by the help of the Grace of the Holy Spirit, so Jesus Christ is present with them by his Spirit in all Temptations, stretching out his Hand and confirming them, if they be ready for the Combat, if they require his Help, nor be wanting to themselves, and this so much, that by no Cunning of Satan, or Strength can they be seduced and taken out of Christ's hand; but whether these same may not, by their Negligence, desert again their Beginning in Christ, and embrace again this present World, make Shipwrack of their Consciences, and fall away from Grace, ought to be weighed fully out of the Holy Scriptures, before they can be taught with full Tranquility of Mind and Plenitude of Confidence. *John* 10.

I need no other Arguments, Mr. *Lane*, than what I could

drawn out of your Master *James Arminius* his five Articles, to confute all the Errors of the Schollar: You see he allows, that none shall be Partakers of what Christ hath purchas'd but the faithful Man: But you say the faithful Man (*Quatenus* faithful Man) shall not, but the working Man; so setting our selves above Christ, (which is horrid Blasphemy) by esteeming the Doings of such vile Wretches as we are, equal with, if not superior to the spotless, meritorious Works of Christ, which a Believer is made Partaker of by Faith in him.

Arminius says Man in his sinful State cannot think, nor do any good thing, and proves it from Scripture, *Without me ye can do nothing*: But you say Man is able before the Change, to perform good Works. *Arminius* owns, that to obtain saving Faith,

John 15. 5.

(by

(by which he confesseth, though you don't, that true Faith is saving) it is necessary that he be new Born by the Spirit of God; which Position is true, but you say, that without this new Birth a Man may perform such good Works, which are the Life of Faith, and out of which it must grow; and yet, which is far worse, and that which I can hardly make Sense of, is not worth much when thus produced; for if Faith will in no sense (according to your Nonsense) justify a Sinner, then it will not be of much use to him.

But yet at as great distance as we are in this point, I will readily agree with you in this, that the Faith that you speak of, of which you say good Works is the Life, shall never justify a Sinner; it being no more than a selfish, conceited Presumption grounded upon our own Deservings, and

will fail us when we come moſt to ſtand in need of it, not ſpringing from the right Fountain, *viz.* The Blood of Chriſt applyed, and by Faith received, in which ſenſe, and no other, a Sinner is juſtified by Faith, as hath been already proved.

Error 3. Mr. *Lane* ſays, that good Works is the way to come to

Queſt. 1. God: *What can you mean by this? do you mean that your preſent good Works are ſuch Works of Supererogation, or are ſo much above Standard, that they will make amends and ſatisfy God for your Sins, and ſo ballance Accompts with God?*

Anſwer. This is not only a Popiſh Quibble, (invented to get Money, under pretence of ſelling thoſe Works of Faſting, Praying, &c. of their Monks, which they had done over and above to another negligent Sinner) but abſolutely impoſſible. Or,

Secondly,

Secondly, *Do you hope, that because God seeth you are willing to perform as many good Works as you can, therefore God will accept your Person, pardon your Sins, and save your Soul?* Quest. 2.

Poor Man! this is not building on the Rock, but laying the Foundation of your Happiness in the Sand, this is setting up your Post by God's Post, this is a Trap Door, through which the Devil hath slipt many Thousands into Hell; the falseness of which Soul-damning Doctrine, I trust in the Strength of Christ, I shall from his own word make appear. Answer.

Now, Mr. *Lane's* Doctrine is false, or else what our Saviour says, is not true; *I am the Way, the Truth, and the Life, no Man cometh unto the Father but by me*; but Christ is Truth it self, therefore Mr. *Lane's* Doctrine must be false. Oh good Reader, open *The Error answered.* John 14.6.

wide thine Eyes, and see thy way to come to God; can any thing be plainer? *I am the Way*, says Christ, then what Mr. *Lane* says, that good Works are the way, is false, without they be Christ; see how tender and careful for us our Blessed Saviour is in laying down this Doctrine! he seems to forewarn us against this Error in the latter part of the Verse, *No Man cometh to the Father but by me*. Then if there be no other way, as Christ says, plainly there is not, then good Works cannot be the way.

But I remember Mr. *Lane*'s answer to this Scripture, in the Debate at the Funeral, when it was brought to prove Christ the Way, was this, *That if Christ were the Way, good Works were the Path*, which is absurd, and looks as if Mr. *Lane* had some knowledge of a by Path or pack Way unknown to others, by which a Sinner

Sinner might come to God; it looks as if Mr. *Lane* thought (allowing Christ to be one) there were two ways to come to God; but Christ cuts off this Path and all others in the words of the Text, *No Man cometh to the Father but by me.*

Now, if any did come to God in this Way or Path of Mr. *Lane's*, then some might come to God, and not by Christ; but Christ doth declare, that none come to the Father but by him, and him only; therefore good Works are not the way to come to God, nor the Path neither.

Oh Sinner! hath Christ offered to be thy way to come to God, and wilt thou seek out another? doth he offer himself to be thy Advocate, and wilt thou refuse him, and venture to plead thy own Cause? Doth the eternal Son of God offer to be thy Mediator to his Father, and dost thou *Use.*

reſolve to undertake to make up the Difference thy ſelf, by over valuing thy own Doings, by putting them in the room and ſtead of Chriſt.

Oh make haſte to throw off theſe filthy Rayments, that the Lord may give thee changes of Rayment! doth he that is Truth it ſelf tell us, *That he is the Way, the Truth, and the Life*, and ſhall we not believe him? ſhall we be afraid to truſt in this way? ſhall we be finding out a Path of our own, as not thinking this way a ſafe way to come to God in? can we be wiſer than God, who is Wiſdom in the Abſtract? The Great, Glorious and All-wiſe God hath appointed his beloved Son Jeſus Chriſt to be the way, in which we muſt approach him, in which way only he will be found, and his beloved Son hath manifeſted himſelf to be the way, in which we muſt come to God

Joſhua.

God, and that there is no other way, whereby a Sinner can come to God the Father but by him, and will we be such mad Men, as to go about to find out another Way or Path, which never entered into the Heart of God, to receive us by. Oh intollerable conceited Ignorance, rather than not be our own Saviours, we will not be Saved at all! Oh wretched Obstinacy! that we should be unwilling to come to God by Christ, to have our Natures changed, to have our Consciences purified from dead Works; since there is no other way.

Therefore if any Man be in Christ, he is a new Creature: The Holy Apostle doth not say, *If any Man be a new Creature, he is in Christ*; though it might not have been so far wide of the Truth, as some may imagine; but it had been placing the Ef- 2 Cor. 5. 17.

fect before the Cauſe, which muſt always follow it; the cauſe why a Man becomes a new Creature, is his being in Chriſt, ſo the Effect doth not produce the Cauſe, but the Cauſe the Effect.

Verſe 18. *All things are of God, who hath reconciled us to himſelf by Jeſus Chriſt*; all things are of God, what things doth the Apoſtle mean here? all thoſe things which he was before treating of, which for their Eminency may well be called the Chriſtians All-things, to wit, ſuch things as the Spirit of God, the Love of Chriſt, *&c.* but the main All-things is in the Text, *Who hath reconciled us to himſelf by Jeſus Chriſt.*

Now, if God hath reconciled us unto himſelf by Jeſus Chriſt, then we have not, nor cannot reconcile our ſelves to God by our own good Works; but God hath

hath reconciled us unto himself by Jesus Christ, therefore good Works are inavailable in the Reconciliation, work between God and lost Sinners. God will have all the Glory to himself, the Creature must hang down his Head in this Matter; Christ is the way, and the only way, God will not be found in any other way, no, nor in Mr. *Lane*'s Path neither, let him think and say what he pleases to the contrary.

When it was pleaded to Mr. *Lane*, in opposition to his erronious Opinions, that a Sinner could not be justified without a compleat Righteousness, and that the Righteousness of a Sinner being incompleat, it could not justify, came at last to assert this Doctrinal Point of Justification, That though a Sinners Righteousness were incompleat, where it was defective, the Righteousness of Christ made it up, *Error 4.*

up, taking from the Righteouſneſs of Chriſt ſo much as will make good or fill up what was wanting in the Righteouſneſs of the Sinner, ſo betwixt them both making up a compleat Righteouſneſs for Juſtification.

Oh intollerable Confuſion! what a Garment of Linnen and Woollen is here! he makes no more of the Righteouſneſs of Chriſt, than a Painter of his Putte, to fill up thoſe cracks and flaws in the Timber before he goes to Painting, which was almoſt whole without it; as if we, who are fallen into a Deluge of Sin and Rebellion, could do any thing towards our own Juſtification, (or that our Dunghill Performances were fit Matter to mix with that ſpotleſs, glorious Righteouſneſs of Chriſt:) No, Mr. *Lane*, no more than we did towards our Creation. Regeneration is altogether as difficult for

for us to perform as Creation; and when you can produce me a Man that did create himself, then I will believe, and not till then, that that Man hath also power to regenerate himself: Till we can come to see the Naughtiness and Insufficiency of our own Righteousness, we shall never come to Christ for his Righteousness; till we come to see the Deadness and Darkness of these wrong Paths, we shall never come to Christ the new and living way: These rotten Figleav'd Aprons must off, if ever we are covered with the costly Robes of Christ's Righteousness: 'Tis the Sick Man that needs the Physician, not the Man that is (or thinks himself) in Health, or though now and then he be a little crazy and troubled, now and then with a gripe of Conscience, yet doubts not but the warm Suppings of his own

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Performances will go a great way in the Cure. This was the case of the *Jews*, which *Paul* bewails.

Rom. 10. 3, 4. *They being ignorant of God's Righteousness, and going about to establish their own Righteousness, have not submitted to the Righteousness of God*; this is an Epidemical Disease, all Men in their natural State are troubled with it. No sooner doth natural Conscience stir them up to leave some Sins, and perform some Duties, but they are ready to be lifted up with it, now they think all's right again, they will leave some Sins, and hope God will forgive them the rest, and so make at least half Saviours or above, of this their negative and positive Holiness, still being ignorant of, and not submitting to the Righteousness of God.

Here is their Ignorance detected,

fied, they being ignorant of God's Righteousness.

What follows this their Ignorance, but high Presumption, as what indeed naturally enough flows from Ignorance, in these words, and going about to establish their own Righteousness. 2.

The dreadful consequence of their Ignorance and Presumption; what's that? they have not submitted to the Righteousness of God; neither is it possible, while we are guilty of this ignorant Presumption, of going about to establish our own Doings, to submit to the Righteousness of Christ. 'Tis hard for a Man to turn Beggar as long as he hath a Penny in his Purse; while we are still decking and pluming our selves with the gaudy Feathers of our own Righteousness, we shall see no need of the Spiritual adorning of Christ's Righteousness apprehended by 3.

Faith.

Faith. But to clear this point yet farther, let us look into the next Verſe, *For Chriſt is the end of the Law to every one that believeth.*

Verſe 4.

Objection. *Very well may ſome ſay, I am glad to hear of that*, that Chriſt is the end of the Law: *I have been ſo troubled about keeping the Law, that I have often wiſh'd it never had a Being; I was afraid every Chriſtian had been oblig'd to keep the Law; but I am glad you have told me of this Scripture*, that Chriſt is the end of the Law; *this will ſave me a great deal of Trouble.*

Anſwer. No, no, ſtay a little, thou art going away with leſs than half thine Errand; *Chriſt is the end of the Law*, but how? what, for a Rule of Life? no, but for Righteouſneſs to every one that believes; the Law of Chriſt is the Rule of a Chriſtian's Life, as much as if Chriſt were not the end of the Law for Righteouſneſs;

neſs; nay, his Law will be thy Delight too, if thou art really a Believer: But all our keepings of the Law, and the beſt and moſt Spiritual of our Performances have Sin mixt with them, and are unrighteous in the ſenſe aforegoing, and ſetting a juſtifying Value upon them, is going about to eſtabliſh our own Righteouſneſs; but leaſt we ſhould deſpond here, the Holy Ghoſt gives us this word of comfort, *That Chriſt is the end of the Law for Righteouſneſs, to every one that believeth*, that is, Chriſt exactly keeping this Holy Law, and dying for the breaches we have made upon it; by this his active and paſſive Obedience, he alone is become righteous, whoſe Righteouſneſs is imputed to, and by Faith received by every one that believeth; and it is in this ſenſe, I take it, that Chriſt is the end of the Law for Righteouſneſs

It was ſo with David.

neſs to every one that believeth: *Chriſt came not to deſtroy the Law, but to fulfil the Law*, and yet art thou bold? wilt thou ſlight and contemn the Law? wilt thou venture upon the breach of the Law, becauſe Chriſt is the end of the Law for Righteouſneſs? is this a Warrant for thee to live in thy Luſts, in the breach of the Law, as thou pleaſeſt? *wilt thou ſin, that Grace may abound?* then look to it, and take what follows.

I do pronounce from the Word of the eternal God, that as yet Chriſt is not the end of the Law for Righteouſneſs to thy Soul, but as thou art a Slighter and Contemner of the Law, ſo others (no leſs in the wrong) are for ſetting the Works of the Law in the room of (or at leaſt will mix them with) the Righteouſneſs of Chriſt: No, Sinner, deceive not thy ſelf here neither, expect not

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to be righteous in the sight of God, by keeping the Law, (though the Law must be kept) there will be such Spots and Stains in thy Righteousness, that it will never bear the Test of an infinitely Holy God, neither will these filthy, spoted and dunghill Works of ours serve to mix with the all-pure Righteousness of Christ, he will not share with thee in the Glory of thy own Salvation; he will have the Glory of that as well as thy Creation, and thou art no more able of thy self to assist him in the former, than thou didst in the latter; is the Lord's Hand slackned, that it cannot save? is he not the God of Power? is he not all Goodness? is not thy Salvation of meer free Grace? is not Faith the Gift of God, by which thou dost lay hold of the Promise? are not all other Spiritual Blessings the Gift of God? was God in-

debted

debted any of them to thee? and are they not the free Gift of God? what thou haſt purchaſed, as thou ſuppoſeſt by thy Spiritual Induſtry, thou haſt merited; what I deſerve, is not a Gift when I receive it, but my Right; take from a Gift the freeneſs of it, and it ceaſes to be a Gift; all is of, and from the meer Grace and good Pleaſure of God; we have neither Power, no, nor will neither, to act any thing ſpiritually Good, notwithſtanding the proud Vauntings of ſome to the contrary; till God works the Change, till Chriſt pronounceth the words, Lazarus *come forth*, we cannot ſtir one Faculty of the Soul, towards the raiſing our ſelves out of the Grave of our Sins and Treſpaſſes: Chriſt will not ſave us without us, he doth not uſe us in this like inanimate Beings, we muſt be very active in our Lord's Vinyard, though

what

what is really Spiritually good, which is acted in us, and by us, is not from our own Power and Strength, but from the Spirit of Christ. Oh Sinner! why wilt thou be always sacrificing to thy own Net, and bragging that it is all from thy own Power. No, if thou art a Believer, thou art turned about by Christ to Christ, he hath altered and new moulded thy Will and Affections, he hath and doth actuate and determine thy Will, and yet thou doſt act freely under that Determination; but this is that which some Mens Capacities cannot reach, and others will not understand.

If ever thou art saved, thou muſt be a Performer of good Works, thou muſt lead a Holy Life, and have respect to all God's Commands, abhor every Sin, little Sins as well as great Sins, secret Sins as well as publick Sins, the Evil of thy Thoughts, as well

well as the Evil of thy Actions.

But it is God that works in thee; both to will and to do of his own good Pleasure, it is all from the free Grace of God in Christ: God is not beholding to thee for it, when thou hast done all, thou art but an unprofitable Servant, neither shalt thou be justified, either in the whole or in part; by this thy Righteousness, it will not serve to blend with the Righteousness of Christ for Justification.

Now, by Faith we lay hold of the pure Righteousness of Christ for Justification and Salvation, and by ignorant Presumption we establish our own Righteousness as above; and if we will make such an Anti-Gospel Mixture of them for Justification and Salvation, (as Mr. *Lane* speaks of) which is contrary to the Mind and Will of God, it must necessarily follow, that if

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we are saved, it must be contrary to the Mind and Will of God.

I need say no more, *Dagon is fallen flat upon his Face*, but least it should be attempted to set the *Idol* again up in his place, I will proceed a little farther for other Testimonies against him, not only to the *taking off his Head, and the Palms of his Hands*, but if possible *his very Stump shall not be left to him*, that all may take care they do not so much as *tread on the Threshold of the House of* Ashdod. 1 Sam. 5. 3, 4.

Knowing that a Man is not justified by the Works of the Law, but by the Faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the Faith of Christ, and not by the Works of the Law; for by the Works of the Law shall no flesh be justified. Gal. 2. 16.

Pray,

Pray, Mr. *Lane*, read over your *Bible* once more, and see whether these words are not there, for either there is a vast difference betwixt your *Bible* and mine in these points, or else your ground you Doctrinal Notions diametrically opposite to what you will find there; and indeed had I before considered this one Verse, I doubt not but I should have found Matter enough in it (without making use of any other Scripture) to have overthrown, from the Foundation to the top Stone of your Superstructure, your whole Latitudenarian, Papistical Building.

No less than three times in this one Verse is the Faith of Christ exalted for Justification, and no less than three times is good Work, *(i. e.)* the Works of the Law, condemn'd, as to their justifying Quality, and sure a threefold Cord is not easily broken;

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by which it plainly appears to me, that if the Holy Ghost had design'd such a mix'd Righteousness of Christ's and ours together as Mr. *Lane* talks of, he would not have taken so much care in this, and many other places of Scripture, to warn us from what we (both before and after Conversion too) are naturally apt to, a trusting and depending upon the Works of the Law for Justification: It seems these *Galatians* had received the pure Gospel of Christ from the Preaching of *Paul*; but in his absence, there came in erronious Persons amongst them, (exactly of Mr. *Lane*'s Principles) who had made them turn aside from the Purity of the Gospel, in the Doctrine of Faith, which he had before preach'd to them, to rest again in the Works of the Law, and it being so suitable to Carnal Reason, though quite contrary to

the Doctrine of Christ, many were allured to believe them.

Gal. 3. 1. *O foolish Galatians! who hath Bewitched you, that you should not obey the Truth, before whose Eyes Jesus Christ hath been evidently set forth, Crucified and Slain.* The Apostle seems to wonder at them, that they were so soon drawn aside from the Truth, have you not had a Crucified Jesus set forth before you, and so plain Preach'd to you, as if you had seen him Crucified for your Sins; have you not had Justification Preach'd to you by Faith in him, and yet are ye so bewitch'd, that you will not obey this Truth? sure none but Persons bewitch'd would be guilty of such Folly, to forsake Liberty for Bondage, the greatest Liberty of enjoying God in Christ by Faith, for the greatest Slavery, (*i.e.*) the killing Letter of the Law. He comes in the next Verse to a friendly

and

and familiar Interrogation, he appeals to their own Conſciences, *This only would I learn of you, received you the Holy Spirit by the Works of the Law, or the hearing of Faith?* He well knew they muſt own it to the latter, and ſo taking it *pro Confeſſo*, chargeth them with the Folly of it in the next Verſe, *Are ye ſo fooliſh, having begun in the Spirit? are ye now made perfect by the Fleſh?* as if he had ſaid, Ye are Fools indeed, who having heard Chriſt Preach'd, and Salvation by Faith in him, offered you, who have had ſome reliſh too of theſe precious Truths, and at laſt ſhould be bewitch'd to ſo much Folly, as to forſake the Righteouſneſs of Faith in him, and embrace and depend upon theſe Works of the Fleſh, the Righteouſneſs of the Law performed by you. Verſe 2. Verſe 3.

Know ye not therefore, that they which are of Faith, are the Chil- Verſe 7.

dren of Abraham: Well, what then? what ſhall they get by that? look into the 9th Verſe, and we ſhall ſee, *that they which be of Faith, are bleſſed with faithful* Abraham: They are not only the Children of *Abraham* by Faith, who is elſewhere called the Father of the Faithful, but they have the Bleſſing too, they receive the Fruition of their Faith in Chriſt, and are bleſſed with him.

Verſe 9.

For as many as are of the Works of the Law, are under the Curſe; the Holy Ghoſt doth not only ſet forth the Excellency of Faith for Juſtification, but the Inſufficiency of the Works of the Law, and the curſed State of thoſe that are ſtill under the Power of it.

Verſe 10.

Now, this Holy Law of God requires perfect Obedience, as appears by Verſe 10. without which it cannot adminiſter Juſtification,

ſtification; he that fails of the leaſt tittle, is guilty of the whole, and ſo under the Curſe, which the Apoſtle is in this Chapter at large, forewarning theſe unwary *Galatians* from, and perſwading them againſt the danger of, and telling them their way to eſcape, which is only by Faith, to fly to the City of Refuge, Jeſus Chriſt.

But that no Man is juſtified by the Law in the ſight of God, is evident, but the Juſt ſhall live by his Faith, &c. Ver. 11. 12.

O, Mr. *Lane!* if ever you intend to propagate theſe Ante-Goſpel Errors, you muſt cut this Chapter and many more out of the *Old* and *New Teſtament*, or elſe it will go plainly againſt you, you will elſe never be able to gain many Proſelytes, who will back your Notions, they will all abandon you, they are ſo contradictory to the Word of God; what Church or Country will

receive you? there are none nearer than *France* and *Italy* that will in all points agree with you; and there too, truly ſome of your Notions will hardly be received; you ſee the Word of God is againſt you, are you willing to ſet up a Sect of People of your own? would you be the Head of a Faction? or where will you find Reſt for the Sole of your Foot? As for the profeſs'd Sons of *Arminius*, you have ſhot your Arrows beyond them, they cannot embrace you; ſometimes you go to the Meetings, they condemn you for erronious, ſometimes you go to the Publick, their Principles likewiſe condemn you, as I ſhall by and by make appear.

Now, Mr. *Lane*, having weighed your erronious Notions of Chriſtian Religion in the Ballance of the Sanctuary, I have found them wanting; now, leaſt you

you ſhould, from Prejudice a-gainſt the Author, judge the ſhort Explanations of ſome part of the Word of God, that you will find here, to be only the Production of an uncultivated Brain, and perhaps be the more hardened in your old Opinions; I ſhall now, to awaken you and others, that may have the ſame Thoughts, prove that both the Church of *England* and the Aſſembly of Divines, do with equal Strength approve my Arguments, and condemn your Principles as Erroneous.

As appears, firſt, by their Anſwer to the 33d Queſtions of the Principles of Religion, ſet forth by the Aſſembly of Divines ſitting at *Weſtminſter*, where 'tis very obſervable, that thoſe worthy Divines put Juſtification before Sanctification, the latter being an Effect of the former. Queſt. 33.

Quest. 33. *What is Justification?*

Answer. Justification is an Act of God's Free Grace, wherein he pardoneth all our Sins, and accepteth us as Righteous in his sight, only for the Righteousness of Christ imputed to us, and received by Faith alone.

What do you think of it, Mr. *Lane?* you say Faith will in no sense justify a Sinner, but you see these worthy Divines agree with me, in condemning that Error, you see they grant against you what I have been contending for, that we are justified by the Righteousness of Christ imputed to us, and received by Faith alone. But see farther.

Quest. 85. *What doth God require of us, that we may escape the Wrath and Curse due to us for Sin.*

Answer. To escape the Wrath and Curse of God due to us for Sin, God

God requireth of us Faith in Jesus Christ, Repentance unto Life, with the diligent Use of all outward Means, whereby Christ communicateth to us the Benefits of Redemption.

You see Faith still leads the Van, is the Life of all the rest.

Quest. 86. *What is Faith?*

Answer. Faith in Jesus Christ is a saving Grace, whereby we receive, and rest upon him alone for Salvation, as he is offered to us in the Gospel.

Observe, Mr. *Lane*, a saving Grace, then these Gentlemen, it seems, thought far otherwise of it than you do: Rest upon him alone for Salvation; then no good Works must come in to help save us.

So much I thought good to insert from the Authority of the Assembly of Divines, concerning Justification by Faith in Christ, wherein they have plainly given

the Cauſe not on my ſide, but on Chriſt's ſide, againſt you.

Now, ſince you ſometimes frequent the Aſſemblies of the Church of *England*, let us examine the Matter there, whether you or I are in the right, according to the Articles of their Faith, which are deſervedly held in great Eſtimation by all Proteſtants. Now, by the Church of *England*, I mean ſuch of them as keep to the Articles of their Faith, being very ſenſible that ſhe, as well as other Communities and Societies of Men, have ſome prevaricating Sons, who are backſliden into Error, which ſhe is no more chargeable with, than the Diſſenters are with the Errors of Mr. *Lane*.

Articles of the Church of England.

Art. 10. Of Free-Will. *The Condition of Man after the Fall of* Adam *is ſuch, That he cannot*

not turn and prepare himself, by his own natural Strength and good Works, to Faith and calling upon God: Wherefore we have no power to do good Works pleasant and acceptable to God, without the Grace of God by Christ, preventing us, that we may have a good Will, and working with us when we have that good Will.

You see this is all point blank against you; no good Works allowed before the Grace of God; no good Will of our own, till Christ makes it good.

We are accounted righteous before God only for the Merit of our Lord and Saviour Jesus Christ, by Faith, and not for our own Works or Deservings: Wherefore that we are justified by Faith only, is a most wholsome Doctrine, and very full of Comfort, as more largely is express'd in the Homilie of Justification. Art. 11. Of the Justification of Man.

This

This Article ought to be writ in Letters of Gold, not becauſe it overthrows your whole Scheme of Divinity, but becauſe it is according to the Mind, Will and Word of God. You ſay we muſt be accepted of God for our own Works; the Church of *England* ſays no, not for our own Works or Deſervings: You ſay the Righteouſneſs whereby a Sinner muſt be juſtified, is partly our own and partly Chriſt's, filling up the Defects of our own; but the Church of *England* ſays plainly in this Article, *That we are accounted righteous only for the Merit of our Lord and Saviour Jeſus Chriſt, by Faith*: You ſay, that Faith will not juſtify a Sinner, but the Church of *England* ſays, in this Article of their Faith, *That we are juſtified by Faith only, and that it is a moſt wholſome Doctrine, and very full of Comfort.*

Albeit,

Albeit, that good Works, which are the Fruits of Faith, and follow after Justification, cannot put away our Sins, and endure the Severity of God's Judgment, yet are they pleasing to God in Christ, and do spring necessarily out of a lively Faith, insomuch, that by them a lively Faith may be known, as a Tree is discerned by his Fruit. Artic. 12. Of Good-Works.

Now, if good Works be the Fruits of Faith, then they cannot be the Life of Faith, nor have a Being before Faith; but this Article of the Church of *England* saith plainly what I have argued, for that they are the Fruits of Faith, *Ergo*, they cannot be the Life of Faith.

Works done before the Grace of Christ and the Inspiration of his Spirit, are not pleasant to God (Why, what's the matter with them?) *Forasmuch as they spring not of Faith in Jesus Christ, neither do they make Men meet to receive* Art. 13. Of Works before Justification.

receive Grace, or (as School Authors say) *deserve Grace of Congruity, yea rather for that they are not done as God hath willed and commanded them to be done; we doubt not but they have the nature of Sin.*

You see, Mr. *Lane*, these learned and worthy Divines were of the mind of the Holy Ghost, expres's'd in the words of the Apostle, *Without Faith it is impossible to please God*; though quite contrary to your Doctrine, that a Man in his natural State, without Faith, before Faith, may perform Works spiritually good. You see they likewise own, that since they spring not from the right Root, Faith in Jesus Christ, they have the Nature of Sin, and are not pleasing to God, according to that Scripture, *Whatsoever is not of Faith, is Sin.*

Art. 18. Of obtaining eternal Sal-

They also are to be had accursed, that presume to say, That every Man

Man shall be saved by the Law or Sect that he professeth, so that he be diligent to frame his Life according to that Law and the Light of Nature, for Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby Men must be saved.

vation only by the Name of Christ.

You see here those that were so ignorantly presumptious, to ascribe Salvation to the keeping the Law, their Doctrine was not only rejected, but their Persons were accursed. So Zealous were the Primitive Christians against the Errors that creep in upon us; these expected Salvation only in the Name of Christ, and many of them sealed these their wholsome Doctrines, with their Blood.

Well, have a little Patience, Mr. *Lane*, and though none of these will agree with you, but are thwarting and dagonizing all your Principles, I will bring you

one

one to shake Hands with you at parting, though in some things you have shot a little beyond him too, and that is, that great Champion of the Pope, Cardinal *Bellarmin*, though he himself will hardly call those good Works that are done before Faith, or without Faith: *Bellarmin*, treating of Justification, saith thus much, *That the Apostle* Paul *excludeth not all Works, for then Faith it self should be excluded from Justification, because it is a Work; and if justifying Faith doth except every Law, then the Law of Faith also should be excepted:* Such Works therefore are only excepted, which go before Faith, which are done *Sola Cognitione legis, vel solis viri liberi arbitrij sine Gratia; By the knowledge only of the Law, or by the strength of Free Will, without Grace,* (*Bellarmin* here doth convict Mr. *Lane* of Error) *not*

not such Works as are of Faith, and proceed from Grace.

As to the first part of *Bellarmin*'s Argument; *That if all Works were excluded, then Faith too*, being a Work; this is but a Sophistical, Jesuitical Gingle; and be it known to *Bellarmin* and all his Disciples, which are not a few, (though under other Denominations) that a true Christian Protestant is far from expecting Justification by Faith, as a Work, or as his own Act; no, nor by Acts of Faith, though assisted by the Spirit of Christ in the Performance of them, both in him and by him; but only as this Faith carrys him throught a Sea of Troubles, Disappointments, Temptations, Doubtings, *&c.* and Lands him on the Rock, Christ: In short, my meaning is, That it is the Object of Faith, which is Christ the Lord, that a Christian expects Justification

from

from, and not the Act of Faith performed by the Christian, though that too, he cannot act without Christ.

Simile. As if some great Lord should come and find one of his Vassals (who had grievously offended him) in a poor miserable Condition, in the want of all things, and out of the meer Benignity of his Nature, is moved with Compassion towards him, tells him by one of his Servants, that he would give him a large and curious Mansion House, stored with all manner of Varieties and Provision, such as he stood in need of, to compleat his Happiness; but it was at a great distance from him: The poor Creature employs his thoughts a little about it, thinks sometimes it is too good to be true, sometimes he is ready to think there is no such Mansion or House in Being, and at other times thinks there is,

A Preacher of the Gospel.

but

but queſtions much whether it will be his or no; he can ſee nothing of it, the Manſion Houſe, &c. are at too great a diſtance for his Opticks to reach, till one day muſing of this Matter, and being in deep Contemplation in the Fields, his Lord comes up to him, tells him he hath forgiven him all his Offences, and puts into his Hand a Glaſs, directs him how to uſe it, to look into that Country, where he ſhould ſee this ſtately Manſion, without which it was impoſſible to behold it: But, Oh! how is he raviſht with Joy and Amazement, when looking through the Glaſs, as his Lord had directed him, he plainly ſees this famous and pleaſant Palace? not only compleat with all manner of Delights, (ſuch as he never ſaw before) but here and there beſpangled with the Letters of his Name; and looking more narrowly through

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the Glass, over the Portal or Entrance, he reads, in plain and legible Characters, these words, *This Mansion is for my Son*; then follows at large, *That Name he received when he was made a Member of the Church of Christ, by Baptism*: By which he sees, and assuredly knows, that this stately Mansion is certainly his own. But that which adds exceedingly to his Joy, he perceives, that the dwelling Place of his bountiful Lord is in that Country, whose Beatifick Presence he hopes to enjoy.

His Name written in the Book of Life, discovered by Faith.

Now, would it not be absolute Madness it self, for such a one to ascribe the obtaining this glorious Mansion to the Excellency of the Glass, by which he perceives it, as if the Instrument, through which he saw it, had been the cause of his enjoying it. No, the Mansion was there before, and purchas'd and design'd for him before,

before, though he knew it not, it was his Inheritance before, in the Will of the Donor, though he could not perceive it till he had the Glass given him; he would be certainly suspected of Frenzy, if he should set his Affections more upon the Glass, (though of great Use to him, to refresh him now and then with a sight of this pleasant Country and glorious Palace, and was given him too by his munificent Lord, and was none of his own procuring) than upon his noble Benefactor, and his glorious Inheritance: Would it not be much more rational for this now exalted Slave thus to reason with himself.

Oh the Goodness and Freeness of my Lord and Master! Oh that ever he should look upon such a Wretch as I with Favour and Compassion, when there are others which have a thousand times

Ravish'd with Joy.

times more deſerved this great Bleſſing, to be beſtowed upon them! that he ſhould have thoughts of Mercy for me, that have thus provok'd him, that have thus abuſed him, that have thus ſlighted him, that have thus rebelled againſt him: O that he ſhould thus purchaſe for me! wretched, unworthy, rebellious me! this Manſion of Peace and Plenty, it is all owing to his Mercy and Goodneſs. O ſure I will ever love him! I will, to the utmoſt of my Power, never diſoblige him more; and how good was he to give me this Glaſs, whereby I can plainly ſee this my rich Dwelling place, though ſometimes in foggy, miſty Weather, when I have not kept my Glaſs rubb'd and clear, I cannot diſcover it ſo plainly as at other times, yet even then there are two things that comfort me; *Firſt*, That at other times I have plainly

Faith at a low Ebb.

plainly seen it through my Glass; and *secondly*, The knowing, not only the Bounty, but Truth of my Lord, that he hath designedly purchas'd this glorious Mansion for me, and hath given it me, and what my Lord once giveth, he never taketh away. I have seen it, and when my Glass is clear, I can plainly see it, and doubt no more of my enjoying it, than if I were already in the actual Possession of it; and the ground of this my Confidence, is, that my good Lord that gave it me, never was, nor never will be worse than his word.

This Glass indeed I value, as it is the Gift of my noble and good Lord, and as it is of such singular Use to me, for I cannot live without it, but it was his free Gift; I could no more have made such a one, than I could have made my self; and there are none in the World of the true sort of Glasses,

Glaſſes, but what comes from his Hand, which makes me prize it ſo much, and there is nothing that I value ſo much, but my dear Lord that gave it me, and thoſe glorious things that I ſee by it, and cannot ſee without it.

1. Indeed there are other Lords in this Country, that being at Enmity with my Lord, do give counterfeit Glaſſes about, which deceive thoſe that have them, they think they ſee through them ſome good things, but do not; they are, when compared with that precious Glaſs given me by my Lord, like the Rods of the *Egyptian* Magicians to that of *Moſes*, for as *Moſes*'s Rod eat up all theirs, ſo can I ſee, by the help of my Glaſs, that all theirs are counterfeit and deceitful.

2. Comes my Lord Ignorance with his Glaſſes, and thoſe to whom he preſents them, are well pleaſed, grow ſecure, and think they

they ſhall have fine gay things hereafter; but his Glaſſes are ſo dim ſighted, they can ſcarcely tell what.

Then his Couſin, my Lord *Preſumption*, he hath Glaſſes too, and there are abundance of theſe Glaſſes given about; theſe are dangerous, and bewitch People into Security, when they are in the greateſt danger. 2.

Then there is my Lord *Self-Conceit* diſtributes his Glaſſes about; I had one of theſe Glaſſes, and doubt it is about the Houſe ſtill; I wiſh it were broke all to pieces: This was a very dangerous, though a mighty pleaſant Glaſs, I could ſee rare fine things through it, and thought they would be mine; but ſince I had this true Glaſs given me by my noble Lord, I plainly perceive, that all I then ſaw was only a Fool's Paradiſe, and would have deceived me. I have like-

wiſe look'd through the Glaſs of Ignorance and Preſumption, but their Defects I ſhould never have known, had it not been for this true and excellent Glaſs that I now have, and ſhall never looſe till I come to the very Portal of my Manſion.

4. My Lord *Work's* a grave and comely Lord, came at laſt and offered me one of his Glaſſes, conſidering the Gravity of his Countenance, and the Plainneſs, and ſeeming Sincerity of his Speech, I had like to have taken one from him; he told me plainly, that one of his Glaſſes was as good as that which I had received, and that I ought to have two, for each Eye one: But, which I am exceeding glad of, this grave Lord came not near me with his fair Speeches and deceitful Glaſſes, till I had my true Glaſs: So taking my Glaſs out of my Boſome, (for I could ſee beſt through it when

when warm) I looking through it upon the old Lord, and his Glaſſes, I found them of the very ſame ſort of the other three, thought he himſelf to be very deſirable; ſo I told him, I ſhould always have a great deſire for his Company, and maintain a conſtant Eſteem for his Lordſhip, but would, if I could help it, look through his Glaſs no more, becauſe I found, that after I had look'd through his Glaſs a little, I could not ſee ſo clear through my own as before. All theſe Conſiderations makes me exceedingly prize and honour my noble and magnificent Lord. I value the Inſtrument exceedingly, but not in compariſon to the Donor and the Gift.

So a true Chriſtian expects not Juſtification by Faith, as his Act, or by him uſed, but by the Object of Faith, which is Chriſt, who alone, and only can juſtify *Parallel.*

a Sinner. Faith is the Glaſs, through which the Believer looks; he can look through this Inſtrument, and ſee a bleeding Jeſus, who hath purchas'd a glorious Manſion for him, he can ſee, as it were, his Name writ in the Book of Life, but it muſt be when his Glaſs is clear, and the Weather fair, when he is on the Mount with God.

He can ſee himſelf full of the Leproſy of Sin, and at the ſame time ſee his Intereſt in the All-ſufficient Righteouſneſs of Chriſt, to make up all, to cover all; he can ſee his own Guilt and Filth, and at the ſame time ſee the Fountain of his Saviour's Blood ſet open for him, which is able to waſh away all his Guilt, and all his Filth; he can ſee his own unworthineſs to come to God, and at the ſame time ſee his dear Redeemer, his Advocate pleading his Cauſe with the Father;

he

he can ſee, that he is by Nature at Enmity with God, and at the ſame time ſee a Mediator, God and Man, the Eternal Son of God, in the glorious Humane Nature, reconciling him to his Father, overwhelm'd with Joy, he crys out with aſtoniſhing Amazement, *Why Lord? why me? why ſuch a vile, ſinful, rebellious Wretch as I? others have not provok'd thee at that prodigious rate as I have done! I have taken part with thy Enemies againſt thee, and have likewiſe done what I was able, to make my ſelf a Self murtherer, but thou haſt prevented me, thou haſt ſnatch'd me from the Jaws of Death, to make me partaker of the Inheritance of the Saints in Light. I was running headlong to Hell, my Garments were already ſinged with the Flames of the Damn'd, but thou, Lord, with a mighty Hand haſt pluck'd me as a Brand out of the Fire, and haſt made me ſit in Hea-*

Heavenly Places with Christ Jesus. The poor Believer, through Faith, doth see and enjoy these Heavenly things, but he denys that Faith as his Act, or any other way is the Cause of, or doth procure them for the Believer; it is all the free Gift of God in Christ, apprehended by Faith.

Bellarmin. But the Jesuit comes yet a little nearer the Truth than Mr. *Lane*, when he says, *That the Righteousness which is by the Faith of Christ, are,* Opera nostra justa facta & fide; *Our own righteous Works wrought in Faith.* Here *Bellarmin* had like to have ventured to go alone upon Mr. *Lane*'s two Legs of Faith and Works; but though Mr. *Lane* be some degrees short of him, yet he is by many degrees short of the Truth; for there are no good Works, though done in Faith, that can justify a Sinner; neither is that the Righteousness which is by

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the Faith of Christ: A Believer's own Righteousness cannot be the Righteousness of Faith, for he is possessed of that without Faith, and hath no occasion of Faith, to bring him into a Possession of it; he sees and knows, that these Works are his own, but Faith is the Evidence of things not seen, the Substance of things hop'd for; therefore the Object of it (with our Cardinals leave) cannot be our own righteous Works.

These are of no Use in Justification; we must away with them to *Paul*'s Dunghill, he accounted them as Dross and Dung in comparison of Christ; and sure, if they had had a justifying Quality, this great Apostle would never have so mistaken himself, as to set so light by that which would have proved so Beneficial to him.

Yet *Bellarmin* comes very near Mr. *Lane*, when he flatly denyeth, *Bellarmin.*

that we are justified by the Righteousness of Christ, and says, *We are justified by our own inherent Righteousness*; which differs little from what Mr. *Lane* affirms, *That Faith will in no sense justify a Sinner.*

Now, if Faith in no sense will justify a Sinner, then the Righteousness of Christ, received by Faith, will not justify a Sinner; but there is no other way for a Sinner to be justified, but by the Righteousness of Christ received by Faith; therefore in this sense a Sinner (as hath been already proved) is justified by the Righteousness of Christ, apply'd by his Spirit, and received by Faith, contrary both to Mr. *Lane* and the Jesuit *Bellarmins* Opinion: As to the latter part of *Bellarmin*'s Assertion, *That we are justified by our own Righteousness inherent in us*, I have already at large, from many places of the Word of God,

proved,

proved, That the beſt of our inherent Righteouſneſs is not righteous enough to juſtify it ſelf in the ſight of God, (there being ſomething of the old *Adam* cleaving to it) much leſs the Performers of it; ſo that I need not again enlarge here: But I muſt needs ſay, that I agree with the Cardinal in this Saying, concerning Faith; *Non omnes illi revere Credunt, qui Arbitrantur ſe Credere; All thoſe do not truly believe, who think they believe.* I think here he is right, there are many who (in a preſumptuous general way, without knowing God in Chriſt, or the Wickedneſs of their own Hearts by Nature) think they believe, and have ſome cold hopes of being ſaved by Chriſt, though Chriſt and their Souls are meer Strangers one to another, lull'd into a Spiritual Lethargy and Carnal Security, by the Profits and Plea-

Bellarmin.

One in Carnal Security.

ſures of this World; the Sinner thinks he believes in Chriſt, when there's no ſuch matter; if you talk with him about what concerns his Soul, he will perhaps tell you, *He thanks God he hath a good Heart; 'tis true he doth ſometimes ſin againſt God, and ſo doth the beſt, but God is merciful, and Chriſt Died for Sinners, and he hopes to go to Heaven as well as the beſt of thoſe that make ſuch a deal of do about it.* But I am afraid, come a little cloſer to him, and ask him whether ever he had the Plague of his own Heart diſcovered to him, the evil of his Nature as well as his Practiſe? whether ever the Law came home upon him with power, convincing him how vile a Creature he was? whether ever he came to admire God's forbearing Grace, that had ſo long ſpared him out of Hell? whether ever he found in himſelf an earneſt deſire to

Diſcovered.

believe,

believe, and trust in, and rely upon Christ, but found it as difficult as to take up a Mountain in his Fist? whether ever he had come to see the dawning of the Day, and the Day-Star arise with Joy in his Heart? whether ever he had the amazing Influences on his Heart, of the Discoveries of the Love of God in Christ? ask him what Peace with God, and Joy in the Holy Ghost? what Communion with God he hath enjoyed? what Testimonies of the Spirit of Adoption he hath received; and here he is discovered, he knows nothing of it, he is quite confounded, knows not what to think or say, he will tell you perhaps, that these are Enthusiastical Notions, the heat of Mens Fancy wound up to a pitch by Practise. Truly this Man is one of *Bellarmin*'s Believers, I must grant; but though we have granted him thus much,

yet

The drift of his Argument overthrown.

yet we are never the nearer granting what he drives at by it, which is setting Works up to the throwing down the Faith of the Lord Jesus Christ.

Now, though I have granted, that all do not believe, who think they believe, yet it follows not from thence that none do believe, who think they believe; because some Men are Mad, doth it follow that no Men have their Senses? because some Men are Hypocrites, doth it follow that none are Sincere? or because some Men, when asleep, do think themselves awak'd, doth it follow that of all those that think themselves awak't, none are awak't? No, no, he that really is awak't, knows and is assured, that he is awak't, though another, who thinks himself awak't, may be asleep: So one Man may think he believes, when 'tis no such matter; but another, who really believes,

believes, he knows assuredly, that he doth believe; he under the Discoveries of the reconciled Face of God, can rejoyce with Joy unspeakable, and full of Glory; he can by Faith see all his Sins cross'd out of the Book of God, in the Blood of Jesus Christ. Now, this Man doth not only think he believe,s(and is under a perhaps whether it be so or no) but he assuredly knows he believes, he knows his Redeemer lives, and knows in whom he hath believed: As for other Dreamers, who think they believe, and do not, he is sorry there should be any such, but it is no Argument to him, that he is dreaming with them; he doubts not when he Dies but he shall sleep in Jesus, and that he shall enter into those eternal Mansions, which the Lord Jesus Christ hath prepared for all those that love him; *And that when Christ,*

Coloſ. 3. 4. *Chriſt, who is his Life, ſhall appear, he ſhall alſo appear with him in Glory*; he is ready to take his leave of this World, when his Lord and Maſter pleaſeth.

Heb. 2. 15. *He is delivered by Chriſt from that Bondage, which, through the fear of Death, ſome are all their Lives long ſubject to.* That horrible Monſter, Death, hath loſt much of his fell and terrible Aſpect; but as Contraries do commonly illuſtrate one another, ſo let us briefly conſider the approaches of Death too, and the different Apprehenſions of a Believer, to that of an Unbeliever.

I. Death comes to a true Believer as a Meſſenger to fetch home the Son to his Father's Houſe; the true Believer is as a Stranger and Pilgrim in this World; here he is under Tutors and Governors, is vexed, croſſed and moleſted, is ſlighted, hated and ſcorned, and perhaps by thoſe very Perſons,

ſons, which at other times, before he was a Believer, had the greateſt Reſpect, Love and Kindneſs for him: But when Death comes, he Beats a Retreat from all theſe Vexations and Diſappointments; and if a Believer be in the high Actings of his Faith, if his Glaſs be clear at the approaches of Death, the ſound of his Feet are very Melodious in his Ears, *Come, Friend*, ſays he, *carry me where my Life is ſecurely hid with Chriſt in God*: This Life that I now enjoy, is but a Vapour, 'tis but a Bubble, and ſince the diſſipating this Vapour, and the breaking of this Bubble will carry me to my Father's Houſe, and you are the only Perſon appointed by my Father for this Work: Come, Friend, I am glad to ſee you, come ſtrike, Friend, you cannot hurt me, my Life is hid with Chriſt, and I long to be with him, I have enjoyed much Coloſ. 3. 3.

of

of Christ here, but I long to be dissolved, and be with Christ, which is far better.

1. But when Death comes to an awakened Unbeliever, Oh what a horrible Monster doth he appear to be! he comes as a Sergeant or Bayliff, to Arest and carry him away to Prison; Oh what Horror! oh what Terror! Conscience then rises up like a sleepy Lion out of his Den, (and the more to rouse up his Ireful Courage, (as is story'd of that Beast) swinges himself two or three times with his dreadful Tail) then Conscience roars against the poor Dying Sinner; then the Remembrance of Sin comes rolling on apace, with all its Agravations; neglect of Duties now appear not trifles as heretofore, but culpable Negligence, wilful Sins, his Hypocrisy is then set open before his Eyes, the Mask is taken off, it will serve him no longer.

The approaches of Death to an awakened Unbeliever.

Now,

Now, his high and towering Thoughts of himſelf is brought down to the Duſt, now his proclaim'd ſet times of Devotion and appearing Zeal for God and Religion, with which he hath deceiyed both himſelf and others, appears to be nothing but a Snakes Neſt, to ſting and torment him to all Eternity; now his low and mean Thoughts and ſcurrilous Expreſſions, his ſlighting, ſcorning, contemning and ſlandering of his neighbouring Chriſtians, are quite Metamorphized; but that which wracks his Soul like a Vulture, is, that he hath heard, and but heard of a Saviour, a Mediator, both able and willing to make Reconciliation betwixt the offended God and a guilty Sinner, that Died to purchaſe Redemption for loſt Sinners, but he hath no Intereſt in him; he never thought it worth his while, in good earneſt, to put in for a ſha

The Hypocrite aſſailed by Death.

ſhare in this great Salvation, till now it is too late; he finds he hath no Inheritance in the Land of *Canaan*, and the Gates of Death are juſt going to ſhut him out for ever from all Happineſs; Death is come, he will take no Bribe; fit or unfit, 'tis all one to him, he will not return without his Errand: Now a Thouſand Worlds, if he had them, for his time to live over again! Oh for a little time now to improve! but theſe are fruitleſs Wiſhes, all is too late; away he muſt, away he goes, he knows not whither; but this he is ſure of, to his great Horror and Terror, that his Life is not hid with Chriſt in God.

3. *Death comes as a Jaylor, to bring him to the Bar.* Death comes to an Unbeliever as a Jaylor, to haul him away to take his Tryal at the Bar ——— What a dreadful Caſe is that Criminal in, that ſtands Indicted of great Crimes, as Robbery,

Burglary, Rebellion and Murder, and knows, and is ſure, that all will be made good againſt him when he is called to the Bar! Oh how unwillingly doth he go, or rather is dragg'd to his Tryal! but the Jaylor hauls him a long, go he muſt, and go he ſhall, to receive his dreadful Doom. *Simile.*

So it is with an Unbeliever, with a Slighter of the Goſpel of Peace, with a Contemner of offered Salvation by Chriſt, at the approach of Death; all that he hath now would he give to put off this Tryal, he cannot abide to come to the Bar, he knows all will go againſt him, he hath nothing to ſay for himſelf; *now he would give all the World, that he might die the Death of the Righteous, and that his latter end might be like his*; he now ſees with other Eyes than formerly. Now, what would he give for an Intereſt in Chriſt, that he were converted, *Parallel.* *Balaam's Wiſh.*

verted, that he had been new Born, that he had been united to Christ by Faith; all the World would he give, were it in his Possession, that his Life were hid with Christ in God, but all is to no purpose; away he must, and away he goes, he is torn away by Death, in spite of himself, and all his Friends, Relations and Physicians, to the dreadful Bar of God, there to receive his insupportable Sentence; now there is sounding in his Ears, *Go ye Cursed into everlasting Fire*, here is no Mediator steps in to appease the Judge; here is no Advocate stands up to plead his Cause, but the Lion of the Tribe of *Judah* will rent him like a Lion, while there is none to deliver him: But to the true Believer Death

4. appears not as a Jaylor, to hale him away to receive Condemnation, but as a Messenger from the Judge to pronounce him Innocent: Now away he goes with Joy, to see that Beloved

Christ a Believer's Surety. Surety that hath payed all his Debts, to see that all his Bonds are Cancel'd in the Blood of his Redeemer. This welcom Messenger hath lost his frightful Countenance with the true Believer, he is grown tame and familiar

to

to the Dying Christian; every Hour is now a Day, and every Minute is an Hour, till he is dissolved, and with Christ.

He hath now as he hath often had before, a glimpse of the Reconciled Face of God and his dear Redeemer, and now longs to have a full Fruition of that Beatifical Vision: Now he hopes he shall see him as he is, and enjoy him for evermore: He hath received the Wedding Garment, he hath put on the Righteousness of the Lord Jesus Christ, and now longs to stand before the Throne of God, in this white Livery of his blessed Redeemer, he sees no horrible shape in Death; *The Sting of Death is Sin, the Strength of Sin, is the Law*, but Death hath lost its Sting, and the Law its condemning Power; his Life is hid with Christ in God from them both; there is therefore now no Condemnation to them which are in Christ Jesus; *Christ is the end of the Law, for Righteousness to his Soul: Welcome Death*, says the Dying Christian, *how long wilt thou be a doing thy welcome Errand; come, Friend, carry me from this wicked World to my blessed Redeemer, where*

The Righteousness of Christ, a Believer's Wedding-Garment.

Rom. 8. 1.

my

Isai. 25. 8. *my Life is, where I shall sin no more, where all Tears shall be wip'd away from mine Eyes.*

5. Death comes to an Unbeliever as an Executioner to a condemn'd Malefactor, to carry him down to his eternal Dungeon of Darkness and Misery. What dreadful Horror and Terror do we sometimes see in a condemn'd Criminal at the place of Execution.

Simile.

So it is, and far worse with an Unbeliever, at the approaches of Death, he sees as it were the Devils about his Bed side, ready to take his departing Soul down to the bottomless Pit, he sees as it were Hell's Flames already about his Ears, he sees and absolutely knows, that his Portion is with the Damn'd, he now knows that he is going to dwell with everlasting Burnings.

Now he crys out Oh Eternity, Eternity! Oh that I had a little time left now to improve! Oh how precious should it be to me, but my Glass is run! Oh that I had once more an offer of Grace! Oh that Christ would once more offer to be my reconciling Mediator to his Angry Father, my

Angry

Angry Judge; but now all is loſt, time is loſt, the means of Grace is loſt, and my Soul is loſt for ever; inſtead of being my Saviour, he is become mine Enemy. *I have denyed him before Men, and now he will deny me before his Father which is in Heaven.* Mat. 10. 33.

Oh what would ſuch a poor Soul give for an Intereſt in Chriſt! Now if he had as many Kingdoms as there are Houſes in the World, nay, if he had as many Worlds as there are Sands on the Sea Shore, he would give them all, that his Life were hid with Chriſt in God. Oh what welcom News would it be to ſuch a Soul, that he ſhould lay Burning in the Flames of Hell but a Thouſand Years, and then he ſhould enjoy Chriſt in Heaven; but this cannot be, when he hath lain in Hell Ten Thouſand times Ten Thouſand Years, he is never the nearer the end; the end of one Thouſand Years Torment is only the beginning of another Thouſand Years Torment, and ſo ſucceſſively for ever and ever. This Eternity of Torments is a dreadful Conſideration, to be tormented with the Devil and his Angels

gels for ever, where the Salutation of each other ſhall be wailing and gnaſhing of Teeth, it will be too late then to call on *the Mountains and Rocks to fall on them, and hide them from*
Rev. 6. 16. *the Face of him that ſits on the Throne, and the Wrath of the Lamb.*

Now an Eternity begins of pouring out Curſings and Blaſphemies againſt God, their Righteous Judge, whilſt he is pouring out the full Vials of his Indignation and Wrath upon them, for their Diſobedience, for ever and ever.

6. But when Death comes to a Believer, he is no Meſſenger of ill News, but of glad Tydings, he comes to put him into quiet and certain Poſſeſſion of thoſe eternal Manſions of Glory, which Chriſt hath in his Father's Houſe, prepared for thoſe that love him, inſtead of Devils that wait the Death-beds of Unbelievers, the Angels are here attending the time of him that ſent them to take his Soul, and carry it into *Abraham*'s Boſom; every Pain, every Groan, every Fit of his Diſeaſe are but ſo many ſteps towards his beloved Redeemer, where his Life is ſafely hid from the Power of Men and Devils, from which Conſideration he can look Death chearfully in the Face, and ſay, *Come, my Friend, make haſte, carry me to my beloved Saviour, bring me to thoſe Manſions of Glory purchaſed and prepared for me by my Redeemer.* I am now going to leave a baſe, ſinful and ingrateful World, and to be ever with the
1 Pet. 1. 8. Lord, where I ſhall *rejoyce with Joy unſpeakable, and full of Glory*; I am now going that narrow and dark, but ſhort Paſſage into Glory; I am going to ſhoot the Gulph into that Glory which Eye hath not ſeen, nor Ear heard, neither can it enter into the Heart of Man to conceive. *FINIS.*

Collated + Coll
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